The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler
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THE MESSENGER.

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Poetry.

EMMAUS.

Our heart burned in us on the way—
I hear these wondering brethren say;
They felt the look, the speech Divine—
Is ever such experience mine?
In holy services have I
Been conscious that the Lord was nigh?
As worship kindled could I say—
The Lord was with me on the way?
Through holy emblems do I see
The living SAVIOUR near to me?
In kindling zeal of praise and prayer
Does CHRIST reveal His Presence there?
Though dark my path I will not fear
If only I may feel Him near;
My spirit warmed, I know not how,
Till Faith reveals, Lord, it is Thou.

Lyra Eucharistica.

Communications.

For The Messenger.

A VISIT TO VIRGINIA.

The pastor of the Shepherdstown charge was assisted in the Easter services by the writer. *Ten* persons were confirmed, and one baptized and confirmed, at the morning service on Good Friday. Early service was held at 5.15 o'clock on Sunday morning, the holy communion was celebrated at 10.30, and the festival of the Sunday-school in the evening. At this S. S. service the offerings of the children, gathered during Lent, were received, amounting to a little over *twenty dollars*, to be devoted to foreign missions. This, in addition to the special collections from the members of the congregation during the same season, and to the regular apportionment for benevolent purposes which the congregation raises punctually year by year. The contributions from the children were made not without effort and labor, in some cases as the proceeds of special work performed in ways not necessary to mention.

It was a pleasing coincidence that just sixteen years ago on Good Friday the pastor who confirmed this interesting class of catechumens was himself confirmed by the writer in the chapel at Mercersburg. Rev. Bowman's labors in the Shepherdstown congregation have been abundantly blessed. The newly refitted and refurnished church, beautiful in appearance, and the recently purchased parsonage, are some of the evidences of his success. The good attendance at all the services, the earnestness and devotion manifest, the interest shown in the well organized Sunday-school and the accessions to the membership, all reveal fruits of diligent and faithful labor by the pastor. We were deeply impressed with the power, in the observance of the season of Lent, and the celebration of the Easter festival, over the spiritual progress and refreshment of the people. It shows that these holy seasons are abundantly sufficient for the wants of the church without artificial and adventitious measures to produce a revival. The pastorate of Bro. Bowman is a model in the warm attachment that subsists between pastor and people.

On our way to Shepherdstown we tarried over night at Martinsburg and preached for Bro. Hoffheins. Here, too, are evidences of substantial progress. The Martinsburg church is now one of the finest, if not the finest of the Reformed Churches in the Virginia Valley. Alongside of it stands a new parsonage. The services during Lent were well attended. In every way the congregation seems to be in a prosperous condition. The efficient and successful labors of the pastor have been abundantly blessed. The same spirit of progress manifested at Martinsburg and Shepherdstown is being awakened in the Valley. Though not strong in numbers, the Reformed Church in that beautiful Valley, by its conservative, churchly spirit, and the able and energetic services of its pastors, has attained a character which places before it a prosperous future.

T. G. A.

For the Messenger.

THE CATECHISM IN THE SUNDAY-SCHOOL.

The Catechism has been omited with the Lesson Papers for some years, yet it seemed to be rather to fill up, or as a reminder to searchers and scholars of its existence, than as something to be committed to memory, studied, and taught in the Sunday-school.

There was effort made here and there to study it as part of the lesson, but with only partial success. The fault lay in the fact that the lessons were too long. It was supposed that the catechism must be so divided into lessons as to spread it all out before the Sunday-schools during the year. This was a mistake we think. Give the Sunday schools one question a week, along with the Scripture lesson, and stop at that. Sometimes the question and answer are somewhat lengthy, sometimes brief. But it is always long enough if you want to keep at it until you get to the end of the catechism. The short questions and answers will serve to stimulate the dull and irresolute to renewed effort, while the industrious and eager will lose nothing. The trouble oftener is that they are too short. A little well taught and learned, is better than much only skimmed over. When the year is up, let the next year's first lesson begin at the question in the catechism searched the year before, and go on as before from that point. The scholars that committed the questions will be glad to go forward, and the careless may as well begin here, and any new scholars will fall in as readily at one place in the catechism as at another, especially if it be understood that there will be an opportunity for all who will, to learn the whole of it.—*Pastor.*

Selections.

TOPICAL vs. INTERNATIONAL BIBLE STUDY.

"Is our present International System of study in accord with the needs of our Sunday schools, and the correct principles of Biblical education?

I. In answering this question emphatically in the negative, there are certain excellent features in our present system to which due credit ought to be given.

1. System is better than unsystem in anything, and this has the high honor of being the first really methodical plan of Bible study ever attempted on any extensive scale.

2. This marked advantage has led to a very universal adoption, so that wherever one may be travelling he knows what the subject of the Sunday-school lesson is to be, and is able to look it up in whatever papers may be at hand, and to enter a class with some intelligent enjoyment of this important service.

3. The great success of the plan has produced a flood of "helps," so called,—most of them utterly worthless, to be sure, but a few of great value, and all in such cheap and popular form that no one can have any excuse on that score.

4. By stimulating combined effort of teachers and others, enthusiasm has been wrought up, till it may be doubted whether there was ever in our churches so much interest in Bible study as at present.

5. A very important count in favor of the system is the great impetus given to the study of Biblical history, geography, antiquities, etc., so absolutely essential to any proper interpretation of the sacred narrative.

II. In all these and other particulars, the International System has done a very great and beneficent work, and all honor is due to those earnest workers who have brought it to this remarkable success. Still the question remains whether, having arrived at its present height, there is not one step farther which our Sunday-school leaders ought to take to bring it squarely abreast with the spirit of the times. To answer this, some of the shortcomings of the system need to be very plainly noted.

1. In the first place, the tendency is to magnify the machinery of the work entirely beyond the work itself. A little text of Scripture is printed in the smallest type in some corner, and then every conceivable somersault is turned from it that leaflets, pictures, lesson-monthlies, blackboard-exercises, and the rest, can be tortured to display; and programmes, outlines, golden texts, questions, illustrations, side-lights, Bible-readings, reviews, concerts, are paraded and paraded, till the poor little bit of Scripture is as utterly lost as the Babes in the Wood. It seems to be entirely forgotten that no two schools or classes need exactly the same programme or work, and that fastening all down to one cast-iron routine is an utter absurdity. Imagine all the public schools of the United States grinding out, say, arithmetic in this style! But our worthy lesson-mongers seem to take it for granted that the rest of us are fools, and must have every detail cut and dried for us or we can do nothing. I am confident that in this particular, schools are successful just in proportion as they do their own needed work in their own independent way.

2. In close connection with the foregoing is the vast amount of charlatanry which our present system induces. Glib-tongued men, no doubt with a good purpose, possibly with a good idea, come together in conventions and parade their little hobbies to the astonishment of the multitude. Then everybody rushes off to try the same thing at home, only to make a farce of it and a failure,—or worse yet, to succeed; for there is no use in forgetting, after all, that "there is no royal road to geometry," and that the only way to learn, whether geometry or Bible or anything else, is by downright painstaking study. It is entirely safe to say that in spite of much that is good, nine tenths of all our "convention work," "methods," "class-drills," "black-board illustrations," etc., etc., is the merest clap-trap, and of no educational value whatever. It serves to create a furor, but is entirely at variance with all true ideas of study, and gives neither religion nor knowledge of the Bible. And it may be seriously questioned if, with all our vaunted progress, there is to-day in our churches anything like the real, sound, healthy Biblical knowledge that there was in those of a generation or two ago.

3. So, too, in our so-called "helps": take out the one hundredth that is really good and helpful, and I doubt if there can anywhere be found such a mass of goodish, puerile, trivial mockery of study or help to study as the rest of it is. For example, here is a specimen from one of the most extensively used question-books in the country. I opened it at random, and fell upon the lesson for Oct. 2. Here are the first two verses:—

25. And all the women that were wise-hearted did spin with their hand, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26. And all the women whose heart stirred them up in wisdom spun goat's hair. —Ex. xxxv. 25, 26.

Now, it would almost seem as if a single question would bring out about all there is in that: What did the women do? Why, they spun,—blue, and purple, and scarlet, and linen and goat's hair. It would be a pretty young or a pretty stupid child that would not answer essentially that. And then it would almost seem as if a little study on the colors and the materials would neatly cover that passage. That is, three particulars are about all an ordinary mind would observe. But alas for our feebleness, when the genius of the question-monger gets to work! Here is the way he does it:—

What did the wise-hearted women do? Why were they called "wise-hearted"? What did they spin? How many colors? What was the material? What fine material did they spin? Other women spun —what else? What was goat's hair used for?

Now, I protest that that is putting a premium on stupidity. Something of the sort might do for very small children, but the book in question is intended for all ages. It is filled page after page with the same utter twaddle as that, and hundreds and hundreds of schools are going through it every Sunday and calling it Bible study. Forsooth! Do you wonder why so many boys and girls, as soon as they can think, leave the Sunday school?

Another serious matter about the "helps" is their ephemeral nature. A few have cost labor, and are really of value. But on the present plan of going skip-hop through a book, there is no likelihood that we shall ever skip-hop over the same passages again, and so the whole becomes in a measure valueless. What are your "Lesson Notes" of last year or five years ago worth to you? Hundreds of thousands of dollars are thus annually thrown away, and any reasonable system should obviate the difficulty entirely.

4. Doctrinal teaching is another important thing that we are losing sight of. Now, there is nothing more despicable than sectarianism, yet nothing more honorable than a good sturdy belief. Only one thing is more pitiful than to have no religious belief, and that is not to know what we believe; and it can hardly be denied that a large portion of our people, at least of the younger portion, do not know what they believe. A few might be able to state some things which they have heard they ought to believe; but a very small number indeed would be able to state that they do or do not thus believe, or to give any fair reason pro or con. Why should they? These things are not taught anywhere. Doctrines, opinions, are sneered at nowadays, and called dogma; and liberalism is heralded as the thing. We are to forget all our beliefs in the great unity of the churches. I object. We are to be brothers and yet hold our opinions. To cease to think on these great questions is to cease to think entirely. A man without decided opinions and the ability to formulate them is a weakling, and of no sort of use anywhere. Just this sort of weaklings we are trying to educate now in our churches and Sunday schools, and we are reaping the fruits of our teaching in the general weakening of society on all great moral and philosophical questions. Sneer at it as you will, it is the great fact of history that doctrine,—dogma, if you please, —religious, philosophical, political, has been the great formative power in our civilization. To ignore this as we do is one of the most serious evils of our teaching. If we have any convictions that are worth anything, they are worth transmitting to our children. If we have no convictions,—well, we should do just as we are doing.—*James E. Vose, A. M. in Education.*

TWO REASONINGS.

In a discussion lately between two persons of average experience and common sense, and some sweep of the field of human nature, neither of them possessed with the bigotries of belief, or the meaner bigotries of unbelief, there came up the sad question why so many men, prominent in the churches, one or another, for there was no denominational feeling, so many seemingly pious men should be guilty of gross crimes against financial trust and the heavy wrong towards their neighbors? The instances were unhappily too frequent where the Church seemed to be the shelter of criminals up to the point where they fell into the merciless grasp of the criminal law as administered by courts of human justice. It was agreed at the outset that there is nothing in Confucian, Hebraic, or Christian doctrines that can by any possibility encourage crime or wrong doing. It is an absurd error to charge religion as the source of crime, as careless thinkers sometimes do, because there are criminals in the churches.

But before the two who talked this down was the terrible fact that two Sunday-school superintendents have just been swept down into the lower, and yet the larger, infamies of crimes, while another has found his refuge in suicide from the betrayal of a sacred trust held by him from his church, where he had so long gone in and out and worshipped in the odor of sanctity. Two reasonings were stated as an explanation, and a third may occur to us. One was this:—

A man cursed with the greed of avarice knows that the first element of the successful thief is respectable association and quiet and decent behaviour. He must first have a standing in the community and the churches; the highest, and exemplars of all that is noble in aspiration and pure in ambition, are the easy stepping-stone to public confidence. All men, sinners or saints, trust and confide in the churches as the source of pure influences and the warranty of honorable conduct. They are not wrong. The man who disclaims all religious faith disclaims also all obedience to civil and criminal law, and can never be a successful scoundrel—if there ever was such a thing as a successful scoundrel —which is hardly a question for doubt. Still there are men who "cling to the horns of the altar" and run to the city of refuge. That cannot be helped. There have been always thieves in the temple. The argument as either for or against the churches is insufficient and inconsequent.

That was one reasoning. The other was oddly different. It was that there is too much of the emotional in our views of religion; that in our worship and appeal to God for forgiveness we pass beyond the domain of justice and fair play towards the eternal law. We ask that we may not be led into temptation, and the prayer is a confession of cowardice or tendency towards dishonesty. The argument made by the respondent in this case was that our prayer should be to be made brave and honest and strong against temptation, fearless to face it, and ready to fight if we would win to ourselves the sweet reward of self-respect and of honest appeal to the justice of God. In human law, in what we call New Jersey justice, that is precisely what we ask for and insist upon. In Nixon's Digest of our State laws there is no such plea in abatement as the infirmity of desire for some other man's money. Punishment must follow crime.

There was a further suggestion, but running on in the same line of argument. It was, and it is well that it is so, that crimes occurring within the churches are due pretty largely to the obvious fact that the more tender and womanly natures, those most easily open to temptation, but still anxious to be right, seek refuge in faith rather than in themselves, and rely more upon prayer than they do upon the heroic power of resistance against evil. But in that very weakness lies the holy power of religion. It saves millions of souls from shame, dishonor and disaster by the power of association, the leading up of some strong rock of faith or doctrine. And underneath all these methods of thought and action lies the wholesome doctrine of the total depravity of human nature, its willingness to yield to the easy desire of the moment, and its forgetfulness of the truth that to go higher we must clamber and climb over the hills of difficulty, before, across the river, we can see the delectable mountain of a purer and nobler life.

IF we are like Christ, we shall seek, not to absorb, but to reflect, the light which falls upon us from heaven upon others.

Family Reading.

DEAD IN THE NEST.

[From an Epitaph in an English Cathedral.]

BY ROSE TERRY COOKE.

She lay in her cradle, sweet and fair,
With smiling lips like a daisy's bloom,
A cloud of lace on the silk-white hair
And slumber veiling her eyes' soft gloom.

A dew-drop gleamed on the blue-veined brow,
Where priestly fingers the cross had signed,
The tearful token of many a vow
That baby spirit to guard and bind.

Still she slept, for the rite was done,
The choral hushed and the prayers all said,
The life for Heaven on earth begun,
The chrismal dews on her forehead shed.

One by one the sponsors came,
Gifts of price at her feet to lay—
A golden cup, with the sweet new name;
A string of pearls for the baby's day;

Ermine mantle and robe of silk,
Thick and heavy with broidered show;
And silver bells, as white as milk,
Fronted like lilies all a-row;

Carven coral and filmy lace;
Velvet shoes for the tiny feet;
Babies to stare in the baby's face,
With silent smiles for her laughter sweet.

Heiress she of a lineage proud,
Tender bud of a stately tree;
Over her cradle bend and crowd
Lord and lady of high degree.

Gift on gift in her nest they lay,
Knight, and squire, and priest, and nun;
Till the christening guests are all away
And earth is red with the setting sun.

"Still she sleeps?" 'Tis the mother calls.
"Still, my lady; nor sound nor sigh."
Ah! through the lofty castle-walls,
Rings a sudden and fearful cry.

Yes, she sleeps! in her hour of pride,
Crushed by splendors above her spread;
Of heavy treasures the child hath died,
Stifled and cold in her gorgeous bed.

Sleeps she now forever and aye.
Long ago did the legend bloom;
The baby blossom who died that day
Is but dust in a lordly tomb.

Yet the story lives o'er and o'er;
Still as the swift years onward roll,
Earth's heaped riches have crushed far more
Many and many a living soul!

—*Independent.*

WHAT SHE COULD.

My washerwoman had finished her day's work and I had given her her money, and seen her tie it up in the corner of her coarse cotton handkerchief, and still she lingered. She rolled and unrolled the little bundle containing her apron, and looked with a dissatisfied air at the paper I had given her to wrap it in. I wondered what could be the matter.

"That was a wonderful good paper you gave me last week," said she at length. "My father used to take that paper when I was a girl and lived to home. I can't never get out to meetin' in the forenoon, what with the dinner and the baby; and my man aint no hand to go. But he read that paper out loud to me all the forenoon, last Sunday, and though I couldn't hear it all, bein' so busy, I heard enough to know it was wonderful improvin'; most as good as a sermon.

"I prayed in my heart that the Lord would make it a means of good to Sam, and I'm sure if it only just kept him to home, 'twould be worth while. If 'tisn't asking too much, could you give me another?"

We had all finished reading the last religious weekly, and as I had that very morning had occasion to use some papers in packing away furs and woolens to keep them from moths, I rather thoughtlessly appropriated that. A twinge of conscience was felt at the time, for I commonly try to put good newspapers in the way of somebody's reading after I am done with them.

It was some trouble to get it for Mrs. O'Hara, but I went up to the attic, opened the great cedar chest, and substituting a daily for it, brought it down to the poor woman.

"I'm afraid I've made you a heap of trouble," said she, looking disturbed and uncomfortable as she took it. "I wouldn't have asked, but I thought like enough you'd just as soon I had that as the other, if you knew I wanted it."

"To be sure I had!" said I. "You shall have it every week in future."

She smiled, as she wrapped it around her apron, and said in a meek way:

"I aint able, you know, to take it myself, with all I have on my shoulders besides, or I would, and not trouble nobody."

She went away gratified, and I took care afterward to save my paper for her every week. Often in the intervals of her work we talked over the subjects of interest we had found there, for though illiterate, she was a Christian, and a woman of excellent sense.

Well enough I knew "all that she had ou her shoulders." Her eldest daughter was an idiot, her aged mother a partial paralytic, and her husband, though trained by religious parents, was addicted to strong drink. The money that went out of his wages to indulge this appetite, she was obliged to make up by washing. To do this, and care for the feeble and the little ones in her home, she toiled early and late.

One day I spoke to her of the work of the missionaries in Africa, and the great opportunities for doing good which that new field offers.

"It just harrers me up to read about the missionaries, and how the fields is all white, and so few a-reapin' of 'em," she replied. "If I could give even a little, but you see I can't. I don't see how Sam can read it so cool. I most wish he'd skip it, sometimes. If I only had money, do you s'pose I'd tighten up my purse strings and turn away my face? I'd jest rejoice to send 'em a good round sum."

"There is something you can give," I said. "Never you wish that Sam would skip any, but when you are longing to give, lift up your heart to the Lord, and ask Him to bless the missionaries, and help on their work. If you give a prayer, it may do more good than some people's money. I would put in a penny if I do no more, whenever I got the chance. One leaf of the Bible, with the Holy Spirit's blessing on it, might lead a soul to God, and that soul might lead others, and a penny will pay for more than one leaf.

"So it will; cheap as books are now-a-days!" said she, with a happy smile. "I'm glad I had this little talk with you. I have my health, and earn my own money, and I known I can spare one cent now and then."

She went away smiling and grateful. One day, weeks afterward, I had occasion to go to her house.

"I want you to look in here a minute," she said, motioning me away from the family into the bit of a bedroom where she slept. When we were alone, she drew out from a hidden corner a small bag made of striped ticking.

"That's my missionary bag," said she. "I've saved five cents out of every washing, and put it in there. So little we never missed, but you see it counts up to quite a sum. Thirty-five cents! I shouldn't have thought I could give that much, but here 'tis, and nobody the worse off. Thank the Lord that I've got it to give. I want you to take it to meetin', for I can't go to-morrow, and I hear there's to be a collection."

I took the money, and as I dropped all those five-cent pieces into the collection next day, I wondered if any like sum was given at anything like the same cost.—*The Watchman.*

POEMS IN EMBROIDERY.

Holmes calls his daughter-in-law's—Mrs. O. W. Holmes, Jr.—work "poems in embroidery," and she certainly does do the most exquisite work of that sort that I have ever seen. In a recent article on decorative art in one of the magazines, two engravings from Mrs. Holmes' work were given. She never sketches the picture first, but with innumerable skeins of colored silks, in all the effable and ineffable tints, beside her, begins the picture. I have seen a "Field of Daisies" done by this artist that was a perfect delight. Close beside it hung a view of Gardner Brewer's mansion at night. "A Storm at Sea" and "A Snowstorm" were as carefully finished as to detail as if they had been done in oil or water colors instead of with vari-colored silks on a background of satin. Not long ago it was rumored that Mrs. Holmes had done a new picture—"A View of Charles River at Night"—and before it had been placed on exhibition the firm who have the sale of this work had a dozen offers for the picture; one gentleman setting the limit of his price at $500, and another saying he wanted it, no matter what the price might be. And truly it was finely executed, being worked in three squares, and framed in ebony in such a way as to look like the new moon through the lower sash of a window.—*From a Boston Letter.*

THE HOME BEYOND.

We were looking across a little village cemetery. We could see the stones, and some of them were very old; but all were patiently standing, watching like sentinels over the sleeping company of the dead under the green, tent-like branches of the spruces. It was snowing, and the flakes were dropping in a soft, soundless fall, covering all the graves, as if the flakes had said, "The sleepers are cold." Beyond the cemetery the land sloped upward. We saw the stretching walls of stone that marked off the fields, while, farther away, on the very ridge of this slope, we noticed houses, homes that were happy hearthstone centers. Their walls were misty, seen through the white meshes of the lace-like veil of the storm, but we could see enough to know that they were homes; that they must echo with the cheery stir of parents and children whose voices we almost fancied we could hear in laughter and song. All this contrasted so strangely with the stillness under the pines in the cemetery and the noiseless fall of the white snow on those graves. Death so near, close at hand, and beyond, above, those happy homes!

All this is so much like our situation in the daily life. Death is a fact plainly in the foreground, an event close at hand. We see it so distinctly, and sometimes so unpleasantly. Looking across a wide, open tract toward a city, we were not so much impressed by anything we saw on this or the other side of that flat, dreary space, but our look was attracted toward, fastened upon, a dismal, black hearse that went crawling along the wide, wintry waste. So men sometimes seem to see nothing but death. "Through fear of death," they are "all their life-time subject to bondage." Now the Bible would win men from looking at the graves in the foreground, and it bids them look across the resting-place of the dead to the home of the spirit beyond. How St. Paul, in the first Epistle to the Corinthians, bursts out into that magnificent series of declarations, like trumpets echoing far! Seeing that ever-near fact of death, the bowed heart cries out, "It is sown in corruption"; the grand, jubilant response is, "It is raised in incorruption." "It is sown in dishonor," is the humiliating confession; "It is raised in glory," is the Easter assurance. "It is sown in weakness"; and the triumphant answer is, "It is raised in power." "It is sown a natural body"; and over against this we find the strange forces, the wonderful glory of a new existence, when it is declared that "it is raised a spiritual body."

It is Easter that makes prominent the fact of immortality. Beyond the barrenness and the death of winter shines the sun of the April-Easter lighting up the summits of the heavenly life, showing us the sunny homes in that bright, populous city of God. It would win our eyes from the contemplation of death to the glory after death. Do we for a moment see the grave? Does any storm come up to dim the heavenly landscape beyond, and we cry, "For we now see through a glass, darkly?" The response of Easter is, "But then face to face." Do we say, "Now I know in part?" The voice of Easter is, "But then shall I know even as also I am known."—*Christian Union.*

CHINAMEN IN AUSTRALIA BARGAINING FOR WIVES.

A Chinaman when anxious to have a wife of his own nation, says the North China Herald, sends a letter to an agent in Hong Kong. A reporter has one of these epistles, but it is practically impossible to translate it into English. The following, however, is a condensed translation: "I want a wife. She must be a maiden under twenty years of age, and must not have left her father's house. She must also have never read a book, and her eye-lashes must be half an inch an length. Her teeth must be as sparkling as the pearls of Ceylon. Her breath must be like unto the scents of the magnificent odorous groves of Java, and her attire must be from the silken weavers of Ka-Li-Ching, which are on the banks of the greatest river in the world—the everflowing Yang tse-Kiang." The price of a Chinese woman delivered in Sydney is £88, but two Chinese women only cost £51; therefore the heathen Chinese import the women in couples. The importer never sees his women before they arrive, and then he generally selects the best-looking one. The other is shown around to a number of well-to-do Chinese, and, after they have inspected her, she is submitted to what may be called public auction. The writer happened to be present at one of these sales. A young girl, aged about 19, was offered, and after some spirited bidding she was purchased by a wealthy Chinese store keeper, whose place of business is in one of the leading towns of New South Wales, for £120. The melancholy aspect of the Celestial girl as she went away accompanied with the man who purchased her, was deplorable to the last degree.

HOW MILTON CAME TO WRITE "PARADISE REGAINED."

It was at the time of the great plague that the poet of "Paradise Lost" took up his abode at Chalfont, and it was through the instrumentality of a common friend of his and William Penn's that his reereat was selected. Thomas Ellwood, the Quaker, had made Milton's acquaintance in London some years before, when hunted out of house and home by the Bucks justices, and read Latin to him in his lodging in Jewin street. When the plague grew fierce in the city, the blind poet bethought him of his one-time secretary, and asked him to find him some retreat in his neighborhood. Ellwood took this "pretty box" for him; and it was here that he suggested to him the idea of "Paradise Regained." Milton had handed him the manuscript of "Paradise Lost" to pass his judgment on. "I pleasantly said to him," Ellwood relates in his life, "'Thou hast said much here of Paradise lost, but what hast thou to say of Paradise found?' He made me no answer, but sat some time in muse; then he broke off that discourse and fell upon another subject. After the sickness was over, and the city well cleansed, he turned thither: and when afterward I went to wait on him there, he showed me his second poem, called 'Paradise Regained,' and in a pleasant tone said to me, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of.'"

ORIGIN OF SOME OF LONGFELLOW'S POEMS.

The "Psalm of Life" came into existence on a bright summer morning in July, 1838, in Cambridge, as the poet sat between two windows, at a small table in the corner of his chamber. It was a verse from his inmost heart, and he kept it unpublished for a long time. It expressed his own feelings at that time, when recovering from a deep affliction, and he had it in his own heart for many months. The poem of "The Reaper Death," came without effort crystallized into his mind. "The Light of the Stars" was composed on a serene and beautiful summer evening, exactly suggestive of the poem. The "Wreck of the Hesperus" was written the night after a violent storm had occurred, and as the poet sat smoking his pipe the Hesperus came sailing into his mind. He went to bed, but could not sleep, and wrote the celebrated verses. It hardly cost him an effort, but flowed on without let or hindrance. On a summer afternoon in 1849, as he was riding on the beach, "The Skeleton in Armor" rose out of the deep before him and would not be laid.

The single word "excelsior" happened to catch his eye one autumn eve in 1841, on a torn piece of newspaper, and straightway his imagination took fire at it. Taking up a piece of paper, which happened to be the back of a letter received that day from Charles Sumner, he crowded it with verses. As first written down, "Excelsior" differs from the perfected and published version, but it shows a rush and glow worthy of its author. The story of "Evangeline" was first suggested to Hawthorne by a friend who wished him to found a romance on it. Hawthorne did not quite coincide with the idea, and he handed it over to Longfellow, who saw in it all the elements of a deep and tender idyl.—*J. T. Fields.*

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness!

Wait not till the hearts are still,
For the loving look and phrase;
But while you gently chide a fault,
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill your lives with sweetness!

Ah! what are kisses on clay cold lips
To the rosy mouth we press,
When our wee one flies to her mother's arms
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes whence the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours
And fill young lives with sweetness.

Christian Register.

EASTER CUSTOMS.

BY MRS. G. HALL.

In earlier times the sun was supposed to dance for joy as it dawned on Easter morning. We can readily understand this superstition, when every heart is rejoicing in the resurrection, and believing that all nature must take part in the common gladness. In many parts of England, however, not only the ignorant classes, but people of culture believed that the sun really danced in the heavens on Easter-day.

Upon this festival of rejoicing it was customary for one Christian to address another with the words, "Christ is risen," the answer coming back, "Christ is risen, indeed," or, "He hath appeared unto Simon." Even to-day in the Greek church this interchange is still kept up.

Our Greek word *Eostre*, the name of a Saxon deity, whose festival was also kept at the same time, and *Oster*, which signifies *rising*, makes *Easter* not only in name but in *reality*, the feast of the resurrection.

It is called the "Queen of festivals," being one of the three most important in the Christian year and celebrated with the utmost joy.

What is a fitter type of the gladness of the heart than beautiful flowers coming at this time with modest beauty and fragrance, as if to bring new joy into the believer's heart. Some flowers seem to be express symbols of the resurrection. The lily, the crocus and the snowdrop, in their purity and whiteness, the violet's beautiful blue, and the rose, in its blushing red, all usher in the Easter morning. The modest wintergreen comes too with her tiny flowers of white:

Of which, it is told in stories old,
That *these* fair blossoms first
On that blest morn, that *Easter* morn,
Into white beauty, burst.
Perhaps, ah, well! We cannot tell,
If it be truly so—
We but repeat, the legend sweet,
And only this, we know,
That in the prime of Easter-time,
The Christ's sweet flowers blow!

Many curious customs have in all ages been associated with Easter. Perhaps one of the most singular was the playing of ball in the churches. The highest officials of the church participated in them. While a chant was sung, the clergy joined hands, dancing round and round. Sometimes the ball was tossed from the dean to one or even all of the choristers, the music playing to suit the sport. Then came refreshments. In the 18th century this game was abolished by the *churches*, although to this day it is a game among the people.

Another amusement, which was very common, was the *lifting*, at Easter-tide. Parties of eight or ten assembled for the purpose, and then extorted a contribution. This was done out of doors usually. A chair trimmed with bright ribbons was carried through the streets, the women persuading some man to enter the chair, and when once in, refusing to let him down until he paid the penalty.

Nothing is so conspicuous among the Easter customs as the Paas eggs; and woe to the hen that refused to make her contributions; she was forthwith condemned to death. These eggs, colored in various ways and with inscriptions, required much labor and skill.

The Tyrolese keep Easter with every festivity. They are not an unbelieving people. The resurrection of Christ is, for them, only the proof of revelation, and greatly do they honor it. Bands of musicians traverse every valley, singing the beautiful Easter hymns, to their guitars, calling the people out, who join in their chorus, and rejoice together in the glad anniversaries. Their wide-brimmed Spanish hats are decorated with bunches of flowers; crowds of children follow them, and when night comes on, bear lighted torches of the pine-wood, which cast grotesque shadows over the whole landscape.

Although many foolish observances have vanished with the lapse of years, Easter is now observed, with more or less rejoicing, all over the world.

How often was the question put by man, in the most advanced stages of civilization, or in the twilight of revelation, "If a man die, shall he live again?" No positive answer was ever given to that question, until He came who proclaimed Himself to be "the Resurrection and the Life." "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he *live*, and whosoever liveth and believeth in *me*, shall never die."—*N. Y. Observer.*

Selections.

We might as well have no opportunity as not to use the one that we have.—*James French.*

"All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God."—*Bishop Whipple.*

The grandest motive power for the death of sin, is the death of Christ; and nothing makes us so eager to die *unto* sin, as Christ's death for sin. Off goes the filthy raiment at the sight of the glorious, spotless righteousness, which is freely presented to every needy sinner in Christ Jesus.

The ills we see,
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong
Have all one key.
This strange, sad world is but our Father's school;
All chance and change His love shall grandly overcome.

What though to-day
Thou can'st not trace at all the hidden reason
For His strange dealings through the trial season,
Trust and obey;
In after life and light all shall be plain and clear.

It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by dear love of the service itself; but best of all to be so blessedly certain of the Lord's will and help in the matter that one *dare not* give up!—*Mrs. C. H. Spurgeon.*

O Lord, who seest, from yon starry height,
Centred in one the future and the past,
Fashioned in Thine own image, see how fast
The world obscures in me what once was bright!
Eternal Sun! the warmth which Thou hast given,
To cheer life's flowery April, fast decays;
Yet, in the hoary winter of my days,
Forever green shall be my trust in Heaven.
Celestial King! O let Thy presence pass.
Before my spirit, and an image fair
Shall meet that look of mercy from on high,
As the reflected image in a glass
Doth meet the look of him who seeks it there,
And owes its being to the gazer's eye.

Useful Hints and Recipes.

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

Handsome pillow-covers, or "shams," as they are sometimes called, are made by taking, for the pair, eight hemstitched pocket-handkerchiefs. Put them together with bands of insertion of torchon, Hamburg or ric-rac, and trim the edge to match. These covers will wash and iron easily, which is a great point gained, unless one has an accomplished laundress. Choose handkerchiefs of fine and yet of sufficiently heavy linen to make sure that they will take starch well.

To flavor a roast of beef deliciously, to make it tender, and to give variety which is essential in that family where beef is the staple meat eaten—to do all this—nothing more is required than a large lemon; cut it in two pieces, squeeze all the juice upon the roast, then after peeling the lemon, roll it up in the roast. When the lemon is used, no water is needed. The roast should be a fat one, to insure good gravy, and the lemon acid will remove the oily taste sometimes objected to.

When ink spots occur on dyed or printed fabrics, it becomes a question whether the means employed to remove the ink will not remove the color as well. A German authority recommends the use of phosphate of soda in such cases. The goods are moistened with warm water and rubbed with the phosphate, and then covered with a thin layer of tallow. The spot thus prepared is next washed thoroughly in moderately warm water, containing some of the same salt. If the ink is not entirely removed the first time, the operation is repeated.

Miscellaneous.

EASTER LILIES.

BY MARY LOWE DICKINSON.

Not as we bring our garlands to a tomb
To breathe heart-fragrance o'er a lost one's rest,
Bring we this wreath of sweetness and of bloom
To crown this day, of all our days the best.

But, as if love and gratitude and prayer,
Dying in grave-dark that enwrapped His face,
Had seen His smile break forth with wondrous grace
And sudden blossomed into beauty there.

As if along the way that felt His tread
Life burst from Death and flowers from the sod,
As new love springs to meet the heart of God
In joyous praise that Christ no more is dead.

GARDEN CITY, L. I. —*Independent.*

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Results of Home Missions.

The American Home Missionary Society was organized in the City of New York in the year 1826, by a convention of over one hundred individuals, representing thirteen States and four different denominations of Christians. In the year 1860 the Presbyterians withdrew from this union and formed a society of their own. The society at present is sustained altogether, we presume, by the Congregationalists. We here, in a brief way, present to our readers some of the interesting results achieved by this parent society since it was organized, as given in papers read at its anniversary at Chicago, in June last, by Dr. Coe, one of the secretaries, the treasurer, and others.

During the fifty-five years of its existence the cash receipts had been $9,031,000, of which the New England States had contributed $5,832,000, and the Middle States $2,073,000. Massachusetts had given over $2,582,000, and New York nearly $1,674,000.

Its missionaries have increased from 169 to 1,032; its annual income from $18,000 to $290,953; and its missionary congregations and stations from 196 to 2,653. It has maintained the stated ministrations of the Gospel at more than 7,000 stations; has planted or aided in sustaining 4,150 churches, and gathered into them 297,700 members. More than half the churches have become self-sustaining, and some of them are the largest and most influential in the land. From tender plants they have become like the cedars of Lebanon, sending forth their fragrance from afar. They are thickly planted on the hill sides of New England: along the thoroughfares of travel and traffic; in the commercial centres around our great lakes; on the prairies and the mountain slopes of the far West; and in all the rising cities of the Pacific Coast.

The earlier efforts of the society were made to supply the spiritual destitutions in Central and Western New York. Previous to 1860, it had planted and nursed in their feebleness more than 600 churches in that part of the State, many of which have since become towers of strength to the denominations to which they belong. Western New York would never have been what it is now, had it not been for the American Home Missionary Society.

But as the tide of emigration extended farther westward, the society followed it with its prayers and beneficence, and continued to reap still greater harvests the farther it penetrated into the wilderness. Of the 262 Congregational churches in Ohio; of the 255, in Michigan; of the 400, in Illinois; of the 150, in Indiana and Missouri; of the 234, in Iowa; of the 200, in Kansas; and of the 133, in Nebraska, nearly all were planted, nurtured and assisted in their infancy by the parent Board. More than 100 churches were gathered on the Pacific Slope in the same way into the Christian Vale, some of which are already exerting a commanding influence along the entire coast.

This great society has all along been true to its purpose: "to assist congregations that are unable to support the Gospel ministry, and to send the Gospel to the destitute within the United States;" but its influence has by no means ended with the establishment of new churches. Its missionaries have been active and aggressive men and have done much in moulding the character of the great commonwealths in the West and North-West, as one after another has applied with a good record for admission into our Federal Union. They were the advocates of education and schools, and some of them were the founders of colleges and seminaries of learning, such as Marietta College of Ohio, Illinois College in Illinois, Washington College in Kansas, and other institutions for male and female students. All this is a good record, and the $9,000,000, collected in large and small amounts, and expended by the society in the churches, have produced more than a hundred fold in useful results. The United States Government has spent many more millions of dollars to civilize a comparatively few Indians and to keep them in order. During the year 1881 alone, it paid $4,287,323 to feed, clothe and assist them in their progress towards civilization. All this apart from the military expenses. With only a small part of the money spent in keeping up the forts and agencies the churches would, as we believe, have accomplished the paternal designs of the Government in a much better way, and by this time have settled the Indian question in the most satisfactory manner. It is creditable to the intelligence of the Government, that it is beginning to see the necessity of bringing in moral and religious influences in the civilization of our Indians.

Missions in Iowa.

As already stated in this paper the missions sustained by the Classis of Iowa have been placed under the Eastern Board and provision made for giving them a better support. It seems accordingly proper to give some account of them, and in this way to introduce them formally to the readers of the *Herald*. The facts we have received from Rev. D. S. Fouse, stated clerk of Classis.

Wilton Mission.—This mission is situated in Muscatine county, 28 miles west of Davenport, on the railroad. This congregation was detached from the Tipton Charge and afterwards from the Columbus Junction Charge. It has good material and a good church building. It has suffered somewhat from removals. Wilton is a town with about 3,000 inhabitants. Pastor, R. C. Long. Appropriation, $125.

Pleasant Valley Mission, Fremont Co.—This mission built a church last year at a cost of $1500, and paid for it. It is doing well. It is also on one of the large railroads in the flourishing town of Imogene. Appropriation, $125. Pastor, D. P. Lefever.

Brandon Mission, Buchanan Co.—It has been self-sustaining several times, but other points, as they became self-supporting, were detached from it, and it again needs help. It has a good house of worship and a worthy membership. When it is strengthened by some other point, which it is hoped will soon be the case, it will be able to provide for itself. The pastor, Rev. F. W. Brown, expects to leave this mission and go to Freeport, Ill. It will then need another missionary. Appropriation, $180.

Beaman Mission in Grundy Co.—This mission is in one of the finest parts of the State, on an extension of a leading railroad, along which new towns are springing up. It consists of two congregations, one of which, at Liscomb, lately purchased a church from another denomination for $800, which is considered very cheap. The other congregation has as yet no building of its own, but it has an enterprising class of members, who can be relied on. Appropriation, $250. Pastor, Rev. H. Bair.

Leighton Mission.—Located somewhere on the railroad running from Oskaloosa to Des Moines. It has no regular pastor at present, but is supplied for the time being by Rev. J. H. Buser. It has a good church building, which is free of debt. During the past winter some valuable members have been added to the congregation. An outsider, who is no member of any church, proposes to raise $500 in order to place a spire on the church, which he, no doubt, will be allowed to do. Here is a field where an active young man could find a promising field of usefulness.

There are other points within the bounds of the Classis, where new and promising missions could be established; but it is a question whether any further steps should be taken before it is clear that the missions already formed can be properly provided for. Two of the Eastern Synods promised the Classis handsome assistance six months ago, but nothing has as yet been paid over for the support of the missionaries, and they need very much their appropriations. Will the eastern brethren note this fact, and do something, if they can, in advance, before their amounts are apportioned to them at the annual meetings of the classes. If any contributions to Iowa missions have been made already, the money should be forwarded through the proper channels without delay. Further, should any friends of such missions desire to give something on their own responsibility, let them send their gifts to our treasurer, Mr. Seibert, at Harrisburg, or Mr. Craig, at Pittsburgh, and they will be forwarded to their proper place.

Science and Art.

SLEEPING FISH.—"Do fishes sleep?" has often been asked, but never authoritatively answered. Older investigators denied the possibility, but lately this opinion has been changed, in consequence of the following facts: In one division of the Berlin aquarium were about a dozen carp that commenced in October to act curiously. From time to time the majority of the fish, occasionally all of them, would assume a crooked position and remain so for hours, or until they were disturbed. When worms or other food were thrown into the water they would spring up to seize it, and immediately resume their old position. These fish were often very particular in choosing their resting-places. Some would examine carefully with their heads the surrounding rocks and stones, then slowly turn themselves over on the right or left side, and either remain quiet or swim away to seek some other place. Other fish would lie on the gravel resting on their heads and tails, in the form of a bow. One carp always stood on his head with its body erect in the water—a veritable wonder of balancing that showed the capabilities of its fins. It was easy to arouse most of the fish by means of food or of a noise, but some of them slept so soundly that it was only possible to disturb them by hitting or shaking them repeatedly. The lidless, always open eye of the fish makes it difficult to distinguish its sleep from its periods of ordinary rest, but this last experiment was conclusive. The suggestion that this behavior is the result of illness is answered by stating that this habit of sleep was observed nearly every day for more than six months, and during all that time the fish ate regularly, and were free from any appearance of sickness.

The *Independent* (N. Y.) says: "The arrangements for the Music Festival in May, under Mr. Theodore Thomas's direction, are now substantially complete. The Armory has been placed at the disposal of the committees of the Festival and operations therein have been begun. The Festival will include seven concerts—four on the evenings of May 2d, 3d, 5th, and 6th; and three on the afternoons of the 4th, 5th, and 6th. The chorus will number about 3,200 singers and the Festival orchestra will consist of 300 instrumentalists, selected from the finest local and outside talent. Two delegations of Massachusetts singers—to wit., the entire membership of the famous "Handel and Haydn Society" and the Worcester Festival Chorus (together numbering 1,000 voices)—will also come to New York to strengthen the Festival chorus; and musical societies from Reading, Baltimore, and Philadelphia will likewise take part in the performances. The soloists engaged for the several concerts of the week include the following names, comment upon any one of the catalogue being uncalled for: Frau Amalia Materna, of the Imperial Opera, Vienna, Mme. Etelka Gerster, Miss Annie Louise Cary, Miss Hattie Schell, Mrs. E. Aline Osgood, Miss Amalia Wurmb, Miss Emily Winant, and Miss Antonia Henne; Signor Italo Campanini, Mr. William Candidus, and Mr. Theodore F. Toedt; Signor Antonio F. Galassi, Mr. Georg Henschel, Mr. Myron W. Whitney, Mr. Franz Remmertz, and Mr. Oscar Steins. The organist of the Festival will be Mr. Dudley Buck. The more important programmes have already been announced in these and other columns and the lighter entertainments arranged for will be of particularly choice character. The stage to be built in the Armory will be 168 feet wide, 98 feet in depth, and 38 feet from the floor. This stage will be effectively draped and other hangings (including an enormous carpet to be fastened across the whole of the Lexington Avenue wall) will be employed in overcoming any tendency to an echo in the building which, it may be recollected, was slightly noticeable last season, in spite of all the care taken to prevent it. The seats will not, as formerly, be all upon one level, but located on three broad tiers, rising one above another from the stage to the front of the Armory. The sale of seats and certificates for the Festival is progressing most gratifyingly and a memorable success for the undertaking seems secured."

Items of Interest.

Philadelphia, the city of brotherly love and Quaker sobriety, spent $24,000,000 in spirituous liquors last year!

A Republican senator who has dined with every President from Buchanan to Arthur declares that the latter gave the best dinner he ever saw prepared at the White House.

Fifty of the one hundred Chinese students who were called home from this country by the Chinese government will return and finish their education.

A jeweler in Vermont has constructed a clock which gives a representation of President Garfield's assassination in miniature. The automata are of wood, about two inches high.

Rhode Island has 1,085 square miles, and a county in the State of Nevada has 24,000 square miles. The whole country has 3,025,600 square miles, and the population is 16 persons and a fraction to the mile.

Alligator farming is likely to become a profitable industry in some of the extreme Southern States. There has sprung up a large foreign demand for the leather made from their hides. Florida is the chief source of supply.

European travelers must be on the constant lookout for the most extraordinary extortions in the way of bills and charges. A recent tourist in Switzerland, finding a charge in his hotel bill for stationery, and being sure that he had ordered none, investigated the matter, and learned that the "stationery" was the ink and paper used in making out his bill.

Eleven of the freshmen class of Williams College have been suspended for "cribbing" in examination. They obtained the questions surreptitiously and were accordingly well prepared to answer them; in fact they were so well prepared that the professor in charge suspected them and discovered their dishonesty. It is said that Harry Garfield was handed the stolen papers but refused to use them.

All persons entering the public houses—hotels, restaurants and liquor saloons—of Bristol, England, between the hours of 7 and 11 o'clock on Saturday, January 7th, were counted, with the following result: Of a population of 206,000, 105,000, or more than one-half, entered the public houses in four hours. Of this number 54,074 were men, 36,803 women and 13,415 children.

The statement of General Robert E. Lee's friends that Mr. Lincoln once offered him the command of the armies of the United States has been questioned repeatedly, but the fact is reasserted in the Philadelphia *Weekly Times* by the Rev. Dr. J. William Jones, secretary of the Southern Historical Society. Dr. Jones produces a copy of a letter written by General Lee, wherein the latter explains how the command was offered him.

Mr. Longfellow received $4,000 for his poem, "The hanging of the Crane," which was a payment at the rate of $20 a line. Mr. Bonner of the "New York Ledger" was the purchaser. The "Cornhill Magazine" paid Mr. Tennyson $15 a line for his "Pythonus," and when Thomas Moore was living in Paris with Washington Irving he used to walk up and down the garden two hours a day composing verses. He made ten lines at $5 a line his daily task. But literature is not always so remunerative.

During some recent excavations in the neighborhood of Pompeii thirty human skeletons were found. One of them, which was lying at full length, appeared to be grasping a purse, in which were a gold coin, six silver and ten bronze coins, ear-drops, pearls, and engraved precious stones. Near the other skeletons were found coins of gold and silver belonging to the reign of Galba, Tiberius, Nero and Domitian. Gold bracelets, ear-drops, pearls, and precious stones were found with them.

Before the accession of the late Duke of York to the office of Commander-in-Chief, when the army abounded in abuses of all kinds, children were sometimes gifted with commissions in acknowledgment of the services of their fathers, or for worse reasons. A late Scotch judge had a son who, before he was eleven years of age, rose to the rank of major. One morning the mother of this valiant officer, hearing a noise in the nursery, rang to know the cause of it. "It's nothing," answered the servant, "but the major crying for his porridge."

A quaint historical procession is to take place at Berne in May, representing the development of the city. Beginning with the Lacustrine age, the procession will be composed of fourteen groups, foremost being the founder of the city, Berthold von Zahringen (1191); the laying of the corner-stone of the Minster in 1421; the Reformation and the Peasants' War in 1653, and Berne in the present time—a tableau of national customs and costumes. Berne in the future—the year 2,000—will close the catalogue.

Unique and touching services in memory of the Poet Longfellow were held in the Unitarian Church at East Boston on Sunday afternoon. The pulpit was decorated with a portrait of the poet and with flowers. Governor Long, of Massachusetts, made an address, Joseph Proctor, the tragedian, read three of Longfellow's poems in an effective manner, and the "Psalm of Life" was sung by the congregation. Brief remarks were listened to, in addition, from two or three clergymen. Tributes to the memory of the poet were also offered in this city. At Chickering Hall two short addresses were made before the Society for Ethical Culture, by R. H. Stoddard and Felix Adler, and an address prepared by Edwin P. Whipple, who was absent on account of illness, was read.—*Christian Union.*

Farm and Garden.

Cabbage will thrive on any soil that produces corn, but the stronger the soil the better.

In arranging perches for fowls allow six inches for each bird. The perch should not be placed high when there is no space for the birds to fly down with a gradual swoop, as is natural to them when roosting in open places. Three feet from the ground in confined places is high enough. The perch should be far enough from the back wall to keep the tail plumage clear.

It is folly to keep old sheep. They should be turned off to the butcher while they are in their prime. It does not take half as much to fatten them then. When they get old and thin, in order to put them in condition to slaughter the whole superstructure must be rebuilt. Four sets of lambs are all a ewe should bear; this will bring her to five years, and this is an age when, with little extra care, she will round up to a fine and full carcass. Exceptions may be made when the breed is scarce, and the blood is more desirable than anything else.—*N. Y. Tribune.*

I saw several pumps that were bursted through the middle. I can have no sympathy with such men. I think any man with a little common sense could put his pump in such condition that it would not freeze. I have a spigot in my pumps, about two feet below the floor. I turn the spigot handle so that the water runs out just about as thick as a small straw. This is all very simple and no patent is on it. You can go out in the morning and get water without trouble, no matter if the mercury indicates thirty degrees below zero.—*D. N. Kern, Practical Farmer.*

TREATMENT OF FOWLS.—The *Poultry Monthly* says concerning fowls and their treatment: "Fowls intended for breeding purposes should have all the exercise that it is possible to give them." "Those who consider poultry a worthless stock must have kept the worthless kinds, or else they know nothing about choice fowls." "It is better to spend your time improving one or two breeds than to be hankering after others unless you have abundant means and plenty of room." "Animal food occasionally for young or old fowls seems indispensable, but better give them insect food when they are able to procure it themselves."

Good, well grown radishes, tender, juicy and crisp, are delicious in the spring and summer. This kind are just pungent and pleasant enough to the taste to be agreeable. But, alas! we hardly ever see them or get a chance to enjoy them. The kind we generally have are long, tough, stringy and sharp enough to the taste to make us wish we had never touched the "blamed" mean, red, rooty looking object dignified with the name of radish. A correspondent of *Vick's Monthly*, after having rather a horror of the ordinary radish and becoming well acquainted with the true, well-grown radish at the World's Fair at Paris says: "To obtain very early radishes, I make a slight hot bed, sow the seed in drills, then thin out as soon as they appear above ground, so that the plants will stand an inch apart in the rows, and then give them plenty of air and light. If kept too close, they will grow all tops. A little later I make a cold frame, using a light, sandy soil; and always succeed if I can give the plants plenty of air and light. Sometimes, when the weather is dark and stormy and it is not possible to give air, the plants become 'drawn;' that is, having long, slender tops and no bulbs of any consequence." For open-air culture the same writer obtains the best mold from the woods, one load of which is worth three of compost-manure for growing radishes, which is used as a top dressing to the depth of an inch or two, if possible. The kinds grown are the white and red turnip and the long scarlet. He also considers a white kind, the Long White Naples, as the best late variety he has ever tried. Everybody thinks it is easy to grow radishes, and they grow them or think they do; and it is a pity that these growers do not have to eat them. A piece of well-tarred marline, fresh from a Detroit fishing-boat, would be about as tender and agreeable. Let us have a rest for a while from this kind of vegetable excruciation.—*New York Independent.*

OVERSTOCKING PASTURES.—The overstocking of land is one of the surest and quickest ways of ruining pastures. It is an every-day thing with many farmers, who cannot be made to believe that they are getting the full benefit of a pasture unless the grass is eaten off a little faster than it has time to grow; consequently all who put this method in practice always have bare pastures and poor cattle. The advantages to be derived from allowing the grass to gain on the cattle during the growing season are many, among which are the following: Cattle which are kept growing all the time come to maturity at a proper age. Animals kept constantly on bare pastures never mature properly; those kept on good pastures do not have to work day and night to satisfy their appetites or use up all their food in building up a system worn down by partial starvation. A good covering of grass is a protection to a pasture. It is nature's protection against the effects of bad and dry weather and the cold rains of winter, so that new grass will be growing under a covering of the old crop. It is true that cattle will thrive better on a mixture of old and new grass, while the seeding of the mature grasses will keep up the full variety of those kinds native to the soil. Consequently pastures thus treated produce more food for stock during the year than those kept continually eaten down to the bare earth. The practice of keeping pastures in good condition is easily done upon large farms, where reserve fields can be provided, but even the small farmer can succeed in having renewed and fertile pastures, if he but study the laws of nature and practice according to the knowledge thus acquired.

Books and Periodicals.

THE LUTHERAN QUARTERLY. Edited by M. Valentine, D. D., E. J. Wolf, D. D., Prof. P. M. Bikle, with the special co-operation of S. Sprecher, D.D., LL. D., and C. A. Stork, D.D. Volume XII.—No. II. April, 1882. The Essential Unity of Protestant Christianity, by Rev. Prof. J. W. Richard, A. M., Carthage College, Ill.; The Translated Portions of Luther's Writings, by Rev. John G. Morris, D. D., LL. D., Baltimore, Md.; The Necessity of the Atonement, by Rev. P. Bergstresser, D.D., Waynesboro', Pa.; Inauguration of Rev. Alfred Hiller; The Pulpit from the Pew, by Rev. H. L. Dox, A. M., Kalamazoo, Michigan; Practical Objections to Chiliasm, by Rev. Prof. J. I. Miller, A. M., Staunton, Va.; Education in the South, by John E. Bushnell, A. M., New Haven, Ct.; Literary Intelligence; Notices of New Publications. Terms, $3.00 per year. Gettysburg: J. E. Wible, Printer, corner of R. R. & Washington Streets.

THE BIBLIOTHECA SACRA. Edited by Edwards A. Park, with the co operation of Geo. E. Day, Archibald Duff, Jr., D. W. Simon, S. I. Curtiss, and G. Fred. Wright, Vol. XXXIX.—April, 1882. Contents: Constructive Exegesis, by William Arnold Stevens; The First Century of Protestant Missions in India, by John Avery; The Doctrine of the Trinity as held by the old Lutheran Theologians, by Rev. Frank S. Adams; Isaiah: a Study for Preachers, by Prof. Archibald Duff, LL.D.; Prof. W. Robertson Smith from a Conservative standpoint, by Rev. John Phelps Taylor; Necessity and Infinity, by Rev. Thomas Hill, D. D, LL. D.; Theological Education; Recent Foreign Theological Works; Notices on Recent Publications. Terms: $4.00 per year. Andover: W. F. Draper, Publisher.

LITTELL'S LIVING AGE.—April 15, 1882.—Contents: Amye Robsart, Nineteenth Century; The Freres, by Mrs. Alexander, Temple Bar; Russia and the Revolution, Macmillan's Magazine; Iar-Connaught: a Sketch, Cornhill Magazine; The "Burden of Sovereignty," Spectator; Midnight Tea, Spectator; Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

HARPER'S MAGAZINE for May is signalized by the beginning of a new serial story by Wm. Black, and the conclusion of "Anne," by Constance Fenimore Woolston, the most brilliant and popular American novel that has ever been given to the public. Robert Herrick's poem, "To Dianame," is beautifully illustrated by Abbey. In the opening article of the number, "Spanish Vistas: II.," Mr. George P. Lathrop describes with great vividness the ancient city of Toledo. Besides the numerous illustrations printed in the text, from drawings by Reinhart, there is a frontispiece called "A Spanish Peasant," exquisitely engraved by Juengling from a drawing by Chase. W. H. Beard contributes a touching story called "A Child's First Impressions of Death," accompanied with an illustration from his own pencil. "Music and Musicians in Austria" is an exceedingly interesting paper, by Mary Alice Seymour, illustrated with portraits of distinguished musicians. An appreciative sketch of the life and work of an early American scientist is given in the paper on David Rittenhouse by Samuel W. Pennypacker. It is accompanied with two illustrations. In "A Squirrel's Highway" Mr. W. H. Gibson contributes a charming paper, beautifully illustrated. The exquisite delicacy and refinement of Mr. Gibson's drawings were never more evident than in this series. Mr. Stedman contributes a thoughtful and interesting paper on "Some London Poets," which includes an account of a visit to Swinburne, and other personal reminiscences. Several finely engraved portraits are given with the article. Another illustrated paper is Mr. Johnston's description of the Upper Peninsula of Michigan, in which the writer gives an interesting account of that famous mining region. A characteristic and excellent story, called "On the Nine-Mile" is contributed by Sherwood Bonner. Edwin Arnold contributes a long Eastern poem of great beauty and depth, called "Love and Death." Poems are also contributed by Ada M. E. Nichols, Louise Chandler Moulton, and A. T. L. The Editorial Departments are filled with timely and interesting matter.

Harper's Weekly, Harper's Bazaar, and Harper's Young People, are all admirable.

Married.

On the evening of April 6, 1882, by Rev. J. W. Knappenberger, at his residence, in East End, Pittsburg, Pa., Mr. Wm. C. Bealafeld to Miss Bessie Sneden, both of Wilkinsburg, Allegheny county, Pa.

March 29, 1882, at the home of the bride, by Rev. W. I. Stewart, assisted by Rev. J. Hassler, Mr. A. Rauch Hoffeditz, of Mercersburg, Pa., to Miss Lulu S. Kieffer, of Rockdale Station, Pa.

At the residence of the bride's father, Mr. Eli Albaugh, in Long Valley, Md., on the 21st ult., by Rev. S. M. Hench, Mr. John F. Yinger, of Frederick City, to Miss Sarah E. Albaugh, of Frederick county, Md.

In the Glade Reformed Church, Walkersville, Md., on the 5th inst., by Rev. S. M. Hench, Mr. David Cramer to Miss Minnie E. Hedges, both of Walkersville, Frederick Co., Md.

Obituaries.

DIED.—At Frederick City, Md. on the 9th of March, 1882, Mrs. Catherine A. R. Ramsburg, wife of the late W. H. Ramsburg, aged 61 years, 8 months and 1 day.

The subject of this notice had been for a long time a faithful and devoted member of the Reformed Church. She was a woman of sterling qualities of mind and heart. She was called to pass through more than ordinary trials, and bore them with Christian fortitude and heroism. Her husband, with whom she had lived in happy wedlock, was suddenly called home almost two years before her. Through much physical weakness she patiently awaited her release, for consumption was slowly but surely doing its work. She retained all her mental faculties to the last, and her faith in Christ was unclouded. For her, death had no special terrors, and she fell sweetly asleep in Jesus, in the hope of joyful awakening leaving four daughters, and a large circle of relatives and friends, to mourn her loss.

E.

DIED.—In Georgetown, Frederick county, Md., on the 18th day of February, 1882, Mrs. Mary A., wife of Dr. William Zimmerman, aged 61 years, 3 months and 18 days.

Mrs. Zimmerman was a member of the Reformed Church at the Glade. She led an humble and pious life, and died in the full triumph of a living faith. She leaves a husband and three children to mourn her loss. Her only daughter is the wife of the Rev. O. E. Lake. She was buried in the Cemetery at Creagerstown, where many of her friends sleep. Her funeral sermon was preached by her old pastor, the Rev. M. L. Shuford, assisted by Revs. Wissler and Hench of the Reformed Church, and Rev. Freed of the United Brethren Church. May her death be sanctified to the good of her husband, children, and friends.

L.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. B. LADY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, APRIL 19, 1882.

We are about far enough removed from the Easter festival to look back upon it and judge somewhat of the joys it has brought to the Church and the world. Million of people throughout the earth have lately celebrated it with eucharistic thanksgiving. Many have been quicked from the death of sin; many have been strengthened in the newness of life, and humanity exults in the consciousness that our being is not to be restricted by what we call death.

One can hardly imagine what a difference it would make if the fact of the Resurrection of Christ were blotted from history. With that all our hopes would perish. Even the Christian could have nothing bright before him, for the apostle says: "If in this life only we have hope *in Christ Jesus*, we are of all men most miserable." There could be no historical outcome for us—nothing beyond the gloomy grave and the unpitying worm. Even the unconverted, indifferent world would sink into despair; science and commerce and trade, which seem to some to have their end, in time would die, for then men would realize how much the Christian religion is worth to humanity.

NOW TAKE CARE OF THEM.

We mean of those who have lately come into full communion with the Church by public and personal consecration. Pastors have worked hard to bring young and old to a full surrender at the feet of Jesus; but, their success in this regard does not end the matter. Our holy Christianity is a life. Regeneration and conversion are but the beginnings of that life which like the natural life must be developed under adverse and even dangerous circumstances. And in the struggle, those just starting out to serve the Lord before the world need the constant sympathy and care of the Church.

We fear there is not always even a casual recognition of those who come out avowedly on the side of the Lord. They are not met cordially by older members of congregations, and this discourages them from the very start. No word is ever spoken to them on the subject when there is an incidental meeting, and the whole relation is often entirely ignored, even when social intercourse is frequent and intimate. Of course, then, there is no effort to seek out and aid by word and act those who have been commended to Christian fellowship and regard. That is left entirely to the pastor, who must contend against the counteracting influences of coldness and neglect. And yet there is a sense in which the great Shepherd says to every one: "Feed my lambs."

It always denotes an imperfect personal relation to Christ on the part of any one who is indifferent to His members. "Every one that loveth Him that begat, loveth him also that is begotten of Him." To this St. John makes no exceptions. The spiritual tie is so vital and so real that the law holds here as truly as in the relations of our natural life. No father, or mother, or brother, or sister can remain cold and inactive when the interests of those bound together by flesh and blood are at stake, without showing that there is something wrong, and the same rule can be applied to the family of God. It is the Divinely instituted test.

It is by and in the communion of saints that those weak in faith are to be built up and established in the Lord. We are all co-workers with Christ, and should be glad when we can be His instruments for good. Our encouragement should be in the fact, that the humblest word or deed spoken or done in the Master's love will be so attended by His blessing as to accomplish great ends; and if people will only think how much they can do to help others along, they will make it their meat and drink to serve the Redeemer in this way. Some warm grasp of the hand, some cheerful utterance, some flower thrown in the pathway, some cup of cold water given, will often revive the spirits of those in whom the light of hope may be burning feebly, and encourage them to move onward in the path to glory. No one can refuse this except those who, with the temper of a murderer, are inclined to ask: "Am I my brother's keeper?"

One of our Synodical Editors calls attention to the Easter Ingatherings that may be reported in our columns about this time. These accounts will doubtless prove to be interesting and encouraging, but they fail to do justice to the subject, because with all the items furnished not a tithe of the additions are reported to us. We have over fourteen hundred congregations, and have never heard from as many as one hundred of them after any festival. The accessions to our Church during the last Synodical year by confirmation and certificate were 13,226, yet comparatively few of these were announced through the Church papers. This year the number will we think be greater.

THE YOUNG AND THE CHURCH PAPERS.

Pastors and elders and others would do well in seeing to it that those brought into full communion with the Church, take their church papers. The best way to make a Christian grow is to give him something to do, and the religious press is a powerful ally to pastors in this regard as it promotes intelligence and incites to activity. Teach the young the importance of reading from the beginning. Impress them with the advantage of paying in advance. Now is the time to give them the right start. Think of this when you next meet those upon whom you have laid holy hands, and press the matter in all your family visitations.

THANKS.

We certainly appreciate the kind notices given of the Easter number of the MESSENGER by our contemporaries, and by private individuals. As a matter of taste we prefer not to re-print these notices in our own columns, but they are none the less encouraging on that account.

The Cincinnati *Gazette* says: "The remarkable feature of Nicodemus, a negro colony of 367 families in Graham county, Kansas, is the entire absence of money. There are churches, school-houses and stores, but the trading has to be done by bartering the produce of the farms."

That is not a century behind the times. The first colonial preachers had their salaries estimated by so many pounds of tobacco, and the habit of paying parsons with country produce still prevails to some extent. We have not, however, heard lately of a gushing groom who offered hard soap and dried apples in the way of a marriage fee.

OUR sprightly neighbor, the *Presbyterian Journal*, thinks it has made a case against us by quoting two extracts from the MESSENGER, one of which, it says, is very different from the other. Any apparent success in this is due to the fact that one extract is taken out of its connection, and italicised so as to give it prominence. Still we are willing to let them stand as perfectly consistent if they are compared carefully, and it is remembered that we were discussing the use of the Lord's prayer in the *Public Worship* of the Sanctuary, while our esteemed contemporary understood us, as referring to its private use. As to the matter of not giving to print any impressions received in private conversation, without dragging names in upon the challenge of any one—that is a question of editorial propriety upon which the *Journal* has a perfect right to differ from us. No one's character was involved in what was said. It was a matter of opinion in which the people of this land have very great freedom.

Speaking of the Lord's Prayer, the *Journal* says: "We do not think there is any peculiar solemnity or efficacy in the audible repetition by a congregation in concert of those or any other words; but if any pastor and congregation in the Presbyterian Church desired so to repeat the Lord's prayer we would be sorry to condemn them."

That is all the admission we want; we do not think any one cares for more than the freedom it grants. We are not the advocate for an enforced, binding, inflexible liturgy, that our contemporary supposes us to be.

The MESSENGER unites with the *Journal* in saying, "Our agreements are more and greater than our differences." We thank the *Journal* for its courteous mention of last week's paper, and hope it will not take back what it says when it discerns through its true blue spectacles that it was complimenting an *Easter* number.

READ THEM.

For weeks to come THE MESSENGER will teem with accounts of Easter observances. Read them and see what activity there was throughout our Zion during Holy Week; what solemn and edifying services; what ingatherings; what blessed fellowship of God's people in the communion of saints.

The observance, not only of the festivals of Good Friday and Easter, but of the entire week, by holding daily services, has become a fixed and well nigh universal practice in our Church. Indeed, the divorcement of those great days from the week that begins with Palm Sunday is most unnatural—a violent and causeless separation of what God joined together. It is emphatically the week of the new creation in Christ Jesus. It represents the old world in the last struggle for self-existence, and as receiving instead the gift of a new life from God. It is the week of redemption for the world. Only think of it: when Christ was making His triumphal entry into Jerusalem the paschal lamb was being selected by the Jews to be slain on Passover day. The true Lamb was the humble King, for whom the popular hosannas filled Jerusalem and the temple. And from that hour until the crucifixion, did ever before such scenes, such mighty works, so many and solemn discourses, such agony and tears and bitter sufferings crowd together in so brief space? Since "the morning stars sang together," when man was installed as king of the natural world, there has been nothing like this new six days' work of God, and the crowning triumph of man's true King and everliving Head.

Our own contribution to the Easter narratives is this: It was a season of great joy, solemnity and profit (so we believe) to the Reformed people of Winchester, Va. All the services, from Palm Sunday till Easter, were unusually well attended, not only by our own people but also by members of other churches. We endeavored to set forth some of the salient points, with their practical bearings, in the gospel of our Redeemer's last words and acts, His last conflicts with the powers of darkness, and complete victory over all His and our enemies. May God cause the seed to grow into a harvest of great blessing to this little flock.

The floral offerings were not extensive, but sufficient, beautiful and appropriate. The music was first class, which no one who knows anything about the Reformed choir of Winchester will dispute. It was surely one of the most attractive features of the services, from first to last. This choir has few equals and fewer superiors—and deserves a better organ, a good pipe organ; and shall have it, if such thing fall within the range of possibility. Two of the catechumens received the rite of confirmation.

Yes, read every word of the Easter narratives—there can be no better reading for our people just now. K.

The *Reformed Quarterly Review* for April, 1882, has been mailed to suscribers. The following articles make up the contents: "Pentateuch—Criticisms, Its History and Present State," by Prof. F. A. Gast, D. D.; "The Atonement; or, Reconciliation through the Perfect Fulfillment of the Divine Will," by Rev. R. Leighton Gerhart, A. M.; "Was the Messiah to be Divine?" by Rev. Daniel Van Pelt, A. M.; "Punishment; Its Ground and Ends," by Rev. C. R. Lane, D. D.; "Christian Education and the Public Schools," by Rev. Calvin S. Gerhard, A. M.; "The Dominion of Christ," by Rev. D. S. Heisler, A. M.; "The Doctrine of Anselm on the Death of Christ," by Prof. E. V. Gerhart, D. D.

All of these articles will be found to be upon subjects that are receiving great attention in this practical age. They are historical and critical, and will throw light upon the themes discussed. The *Review* is conducted with ability, and should meet with encouragement. Will not the brethren help it along by trying to increase its circulation?

A wretched poem which first appeared in the Chicago *Tribune*, and was afterwards copied in other papers, attacking the Germans, and having the full name of Bishop A. C. Coxe signed to it, is declared by the *Independent* to be an impudent forgery.

Mr. Binkley reports twenty-three new subscribers for the MESSENGER and seventeen for the *Hausfreund*, in the congregation of which Rev. I. H. Hartman is pastor.

Our associate, Rev. J. H. Sechler has sent us a large number of church items which came too late for insertion this week. All the space we could give to the subject was already full when his favor reached us. We are thankful for the zeal the brother has shown in collecting church news. He has been a great help to us in that way.

Communications.

CHURCH DEDICATION AT APPLEBACHVILLE.

The Easter festival was a joyful season to the Reformed and Lutheran congregations at Applebachville for a twofold reason. Besides commemorating the triumphant resurrection of the Lord, they were also permitted, in the gracious providence of God, to re-dedicate their church, after it had undergone extensive repairs and been greatly beautified by careful and well-directed efforts in the part of the two congregations.

The church was originally built in 1855–56, just twenty-six years ago, and when finished, it was regarded as a plain, but very neat little church. The ravages of time made their impression very evident, as the years rolled on, until it was found necessary to undertake the work of making repairs. The good people did not believe in half-way measures, and therefore, went to work in good earnest, and the result of their labors is really surprising. The walls and ceiling are beautifully frescoed, the old square windows are replaced by neat Gothic ones, with stained glass effect, the wood-work has been re-painted, and other changes have been made, all conspiring to produce an excellent effect, and making one of the prettiest churches we have seen in the country anywhere. And best of all, the improvements made were all paid for before the day of dedication arrived, so that all could be given in good faith to the Lord.

The pastors of the two congregations, Rev. Ziegler, of the Reformed and Rev. Ohl, of the Lutheran Church, and those who were associated with them in this work, deserve a great deal of praise for the way in which they acquitted themselves of their trust. And it would be unfair, not to make special mention, in this connection, of the fact, that Rev. Ohl bestowed a great deal of personal labor and valuable time, upon certain portions of the work, and that even on the day of dedication his good taste and musical skill, contributed not a little to the success of the occasion.

The church was re-dedicated to the service of the Triune God, under the name of St. Paul's Church, by the pastors conjointly, on Easter Sunday morning, April 9th. Afterward Prof. J. S. Stahr, of Franklin and Marshall College, Lancaster, preached the dedicatory sermon in the German Language. In the afternoon, Rev. A. R. Horne, D. D., of the Preparatory Department of Muhlenberg College, Allentown, preached, also in German, and in the evening, Prof. Stahr preached an English sermon. The services were continued on Easter Monday, Rev. A. R. Horne, D. D., preaching in the morning, and Rev. Reiter, of Richlandtown, in the afternoon. Excellent music was furnished by the Quakertown Choral Society, Rev. Ohl presiding at the organ.

Applebachville, to the writer, is familiar camping-ground, and hallowed associations cluster around the spot. It was exceedingly pleasant to see the faces of old friends and co-laborers, in church, Sunday-school, and week-day school; but sad, very sad to notice how many of those we knew so well in former years, were now no more in their accustomed places.

"'N Dheel sin weit ewek gereest,
Vum Unglück uf un ab gedscheest,
Dheel hot der Dodt geärnt!"

But in the midst of all the changes that have taken place here, it is easy to see that the influences which have gone forth from this centre, have not been without effect. Since the founding of this church, five ministers of the gospel have gone from its bosom, or its Sunday-school, and many others of its children grace the profession of law and medicine, and teaching. May the Great Head of the Church, bless the labors of His servants in this community, that the glory of these latter days may even exceed that of the former!

N. S. R.

Church News.

OUR OWN CHURCH.

Easter Rejoicings.

SYNOD OF THE UNITED STATES.

At St. John's, Schuylkill Haven, Pa., twenty-one were added to the Church by confirmation, and ten by certificate. The Sunday-school contributed $60 for the Orphans' Home and Missions.

St. James Church, Cressona, has tendered a unanimous call to Rev. J. Alvin Reber, of McConnelsburg. It is thought he will accept.

Preparatory and Communion services were held in New Goshenhoppen Reformed and Trinity Reformed Churches, on Good Friday, Saturday, and Easter Sunday. Comunicants, 825. Offerings, $151.

Holy Week and Easter services in Rev. D. S. Heisler's congregation at Easton, Pa., are reported as very interesting and pleasant. Six were added to the Church. The little congregation is steadily increasing in number and spirituality, and the debt is being reduced.

From the *Lancaster Intelligencer* we condense the following:—In both Reformed churches in this city the day was kept with more, if possible, than prior observance. At 6 A. M., the regular service as prescribed in their book of forms, the liturgy was read by the pastor, Rev. J. A. Peters, at the First Reformed, to a large number of persons. At 10 30 A. M., services were again held, and communion served, and seldom to a larger number of comunicants. The singing was unusually fine; the choir being reinforced for the occasion. At 3 o'clock the children's service was held, and the rite of baptism conferred upon four infants. A feature of this service was the fine singing by the infant school. The decorations of this church were confined entirely to the altar, and were both beautiful and novel.

St. Paul's Reformed church, too, celebrated Easter. The usual Sunday services were held, and the morning communion was given to a large number. The decorations were few but handsome, excepting a large and beautiful bank of cut flowers on the baptismal font and a few pots of blooming plants and bouquets, the decorations were limited, but though meagre were very tastefully and beautifully arranged.

A feature of the Easter rejoicing at this church was the reopening of the Sunday-school room which has lately been repainted and refurnished. The floor has been covered with a handsome matting, and with the other improvements it has been transformed into one of the coziest and prettiest rooms of its kind in the city.

At St. Luke's Reformed chapel, on Marietta avenue, early services were held at six o'clock. The beauty of this service was greatly enhanced by the assistance of a part of the college orchestra and some select vocal talent from other churches. At 10.30 A. M., the holy communion was celebrated and a class of catechumens was confirmed, making an addition of ten persons. In the evening a children's service was held for the Sunday-school, when addresses were delivered by the pastor, Rev. W. F. Lichliter, and Mr. C. W. Levan. The attendance at all the services was good. The floral decorations were simple and chaste, consisting of a cross of flowers upon the altar, while a number of calla lilies and foliage plants adorned the base.

From the Lebanon *Courier* we learn that on Good Friday afternoon 24 catechumens were confirmed in the Reformed Church at Myerstown. Dr. Russell preached a very impressive sermon. On Sunday forenoon the Holy Communion was administered by Rev. Dr. Wolffe assisted by Dr. Russell, who again occupied the pulpit and preached in the English language. A very large audience was present on both occasions. Over 300 members partook of the Holy Communion.

The same paper reports the Easter Communion service at Tulpehocken church, Rev. C. H. Leinbach, pastor, as having been very largely attended.

In the Third Street Church of Easton, Pa., Rev. Dr. Porter, pastor, services were held every evening during Passion Week, except that of Saturday. On Thursday evening, 19 persons were received into full membership by the rite of confirmation, two of whom (adults) were baptized at the same time, eight from other churches, and two on renewed profession—29 in all. Besides these, five were admitted in January, making 34 for the year. On Easter an early service at 6 A. M, was largely attended. At 10.30 A. M., the Holy Communion was administered, and at 7 P. M., the Sunday-school met in the church to celebrate the day with appropriate exercises. The pulpit and its neighborhood were beautifully decorated with growing plants and flowers, and the hymns and anthems were well sung by the choir and the children. The whole season was one of special interest and spiritual profit to the congregation. What added to the joy was the fact that a few weeks ago an effort was made to raise money to pay a debt of $2400, incurred in the building of St. Mark's, in West Ward, ten years ago. This effort was crowned with success. The response of the people was prompt and liberal, and the amount subscribed and paid in, exceeded $2800. The church is now entirely free of debt, and its finances in a prosperous condition.

Religious services were held in Christ Reformed Church, Bethlehem, every day during Passion Week. On Wednesday evening Rev. D. F. Brendle preached the sermon. The remaining appointments, thirteen in number, besides fourteen private communion services in the families of sick church members, were filled by the pastor, Rev. Isaac K. Loos. The preparatory services were held on Good Friday forenoon and Saturday evening. On Good Friday evening a class of nineteen persons were confirmed. These added to twenty persons received by renewed confession and certificates from other congregations and denominations made the total accession to Christ Reformed Church this spring thirty-nine members. The communion services on Easter Sunday morning and evening were largely attended, the number of communicants being 363.

In the St. John's Reformed church, Shamokin, Pa., Rev. T. J. Hacker, pastor, services were held during Passion Week. On Good Friday evening sixty-two persons were received into the church, forty four by confirmation, fourteen of which were the heads of families, and eighteen by certificate. The catechumens had been carefully instructed in the doctrines and cultus of the church since last September. On Easter morning and evening, two hundred and ninety-two members received the communion. A marked improvement was noticed in the offerings for the benevolent objects of the church. From the above facts it appears that both pastor and people have abundant reasons for encouragement.

Fifteen persons, thirteen of whom were confirmed, three receiving adult baptism, were added to the Trinity Reformed congregation, Columbia, Pa., of which Rev. C. S. Gerhard is pastor, on Good Friday evening, making the additions, since the 1st of January, twenty-one. The Holy Week services were closed with the celebration of the Holy Communion on Easter Sunday morning, on which occasion the pastor was assisted by his father, the Rev. W. T. Gerhard. The Communion was one of the largest and most edifying in the history of this Church, and the offerings of the congregation and Sunday-school unusually liberal, amounting to $56 46. The sanctuary was beautifully adorned with flowers, emblematic of the Saviour's life bursting into bloom on the first Easter morn, as well as of the joy which was welling up anew from the hearts of His people.

At Sunbury, Pa., services were held during Holy Week, with preparatory and confirmation services on Good Friday evening. The festival of the resurrection of our Lord was celebrated on Easter morning with anthems and hymns of praise—elaborate floral offerings, and the full communion service, without either a sermon or an address. Nine persons were received into the communion of the Church. The number of communicants was unusually large, and the thanksgiving offering for Missions the largest, it is said, in the history of the congregation.

Last week in reporting the additions made by Rev. D. A. Shoemaker on Good Friday, to Emmanuel Congregation, we should have said that the congregation belongs to the Augusta charge—not to Sunbury.

The First Reformed Church, Race street, below Fourth, Philadelphia, Rev. Dr. Van Horne, pastor, received 19 members on Easter Sunday by the rite of confirmation. Christ Reformed Church, Sixteenth and Green streets, Rev. G. H Johnston, pastor, received 6 persons by confirmation and 8 by certificate, as already reported. St. John's Reformed Church, Fortieth and Haverford avenue, Rev. J. Stein, pastor, received 1 by confirmation and 2 by profession. Heidelberg Reformed Church, Nineteenth and Oxford streets, Rev. James S. Good, pastor, received 42 last Sabbath, 19 by certificate and 23 by confirmation. Grace Reformed Church, Tenth and Dauphin, Rev. J. S. Vandersloot, pastor, received 11 new members. Notice of the laying of the corner-stone of this church will be found in another place.

SYNOD OF POTOMAC.

The Frederick (Md.) *Examiner* speaks of the impressive Easter services held in the Evangelical Reformed church in that place, Dr. E. R. Eschbach, pastor. The music and decorations were of high order. Fourteen persons were received into the church by confirmation and two by certificate. Both services were largely attended, and many partook of the Holy Sacrament. The Lenten offerings and the offerings on Easter Sunday for the benefit of Home Missions, amounted to $181.83.

The Carlisle *Herald and Mirror* gives a glowing account of the early Easter service held in the Reformed Church of that place. The music was of the highest order and the decorations beautiful. Dr. Kremer has every reason to be encouraged by the spirit in which his people celebrated the joys of the Resurrection morn.

The services in Christ's Reformed church at Newport, Pa., during Holy Week, were largely attended, and much interest prevailed. On Good Friday the solemn rite of confirmation was administered, and nineteen persons were admitted into full communion and fellowship in the Church. Two were received on certificate, making twenty-one additions. At the Easter Festival the Lord's Supper was administered to a large congregation of devout worshippers. The floral decorations were exquisite.

Rev. C. Clever, of Baltimore, reports encouraging Easter services: The number of communicants was large. Twenty-five were added by confirmation, seven of whom are heads of families. Three adults were baptized. Easter offerings $70. The membership of this congregation has almost doubled during the present pastorate.

In Christ Reformed Church, Altoona, Pa, of which Rev. J. M. Titzel is pastor, interesting services were held every evening during Holy Week, and also on Good Friday morning. On Saturday evening twenty-two young persons were received into full communion with the church by confirmation. Besides these, eight persons were also received on certificate of dismission, and two on renewed profession of faith. Thirty-two persons were thus added to the church. The communion was administered on Easter Sunday. All the services were well attended. On Sunday *morning* the church was crowded.

Since the present pastor took charge of the Reformed Church in Altoona, on January 1, 1880, there have now been added to its membership 114 *persons, of which number 45* were received by confirmation, 64 by certificate, and 5 on renewed profession of faith. There has been also a considerable increase in the number of scholars in the Sunday Schools.

Services were held every evening during Passion Week, in St. Paul's Reformed church (Eng.), Baltimore, Md., except on Saturday evening. On Good Friday evening, the pastor, M. L. Firor, confirmed a class of fourteen, and received five by certificate, and one on profession of faith. On Easter Sunday morning the Holy Communion was celebrated, whereof, about 130 of the 165 communicant members, partook. The season was one of spiritual refreshment to the congregation, one which it is devoutly to be wished will bring forth fruits of good living. A praise service consisting of antiphonal reading of appropriate passages of Scripture, the singing of hymns and carols referring to our Saviour's glorious resurrection, was held in the evening, and, notwithstanding the rain, the body of the church was comfortably filled by the Sunday-school scholars, and members of the church and others. During the past year the congregation has steadily increased, and has been favored by the great Head of the Church. May God be gracious to it and continue His unmerited favor toward this twig of His Church.

The Sacrament of the Lord's Supper was administered to the Zion's Reformed congregation at Charlesville, Frederick county, Md., by Pastor S. M. Hench, on Easter morning. Notwithstanding the inclemency of the weather, the church was filled, and the number communing was unusually large. Thirteen, of a class of catechumens, were added to the membership by the rite of confirmation on Good Friday. This congregation is a part of the Glade charge and in its new church and new location, where it has been worshipping since New Year's Day. It appears to be in a flourishing condition.

Public opinion says, "Services were held in the Reformed church, Chambersburg, Rev. W. C. Cremer, pastor, every evening during Holy Week and on Good Friday morning. On Saturday afternoon preparatory services to the Holy Communion were held, and on Saturday evening an ordination service, when six persons were received into the Church—four by confirmation and two by certificate. The communion was celebrated on Sunday morning by a large congregation, and the introductory piece—Easter Anthem—was sung as it always has been on Easter morning ever since the organization of the denomination. A baptismal service was held in the afternoon, and in the evening at 6 o'clock, the Sunday School held its Easter Service. Elder Jacob Heyser, who is assistant superintendent, delivered an address which was full of instruction and good advice to the children. The music was especially fine, and was under the direction of Miss R. H. Schively, organist. The altar and pulpit were appropriately arrayed in flowers. A floral cross in front of the pulpit was a conspicuous object. As this was the last Easter service preparatory to the remodeling of the church, which will be commenced at an early day, a photograph of the pulpit with floral decorations, was taken by Mr. Bishop, on Monday morning, at the request of members of the congregation.

SYNOD OF PITTSBURG.

At the Easter Communion at Meyersdale, Pa., twelve persons were added to the congregation.

Services were held during Holy Week in the Reformed Church, St. Petersburg, Pa. The pastor, Rev. W. C. B. Shullenberger, received fifteen into full communion on Good Friday—three of these were heads of families. Five infants were baptized. The communion on Easter Sunday was largely attended.

Dr. Higbee preached at Grace Church, Pittsburg, on Palm Sunday. Services were held on Good Friday, preparatory to the Communion on Sunday. The Easter services were exceedingly refreshing and enjoyable. The church was most beautifully decorated, and adorned with plants and flowers. The music was of the very highest order. The audience both morning and evening, the largest in the history of the church. Rev. Dr. L. C. Strong of the Reformed (Dutch) Church, preached the Communion sermon. There were twenty-two additions to the membership, making in all, 83 during the present pastorate of a year and ten months. Surely the Lord is blessing this part of His Zion.

Services were held every evening during Passion Week in St. Paul's Reformed church, Meadville, Pa. The Brethren Apple, Pontious, and Pilgram, assisted the pastor. The Communion on Easter Sunday was both the largest and most interesting in the history of this congregation. Seventeen were received into connection with the congregation, twelve by letter from other churches, and five by the rite of confirmation. The many afflictions through which the pastor of this people has been called to pass within the last few years —especially the last—has drawn the hearts of the people closely to him, and produced a most desirable state of good-will and peace among them. We have been greatly blessed —though afflicted.

The season of Lent and Passion Week, in particular, was observed by St. John's Mission Church, Johnstown, Pa. Preparatory services were held on Easter morning and the Holy Communion in the evening. Three persons were received by certificate and renewal of profession, and showed great interest in the services. The church was beautifully decorated, and the attendance large, although the inclement weather kept some away.

SYNOD OF OHIO.

At the Easter commuion in Orrville, O., twenty-five members were added to the congregation, six by confirmation, one by baptism and confirmation, sixteen by letter, and two by renewal of profession. Notwithstanding the rain, there was a very large attendance. The prospects of this congregation for the future are very flattering.

NEW REFORMED CHURCH BUILDING.

The corner-stone of a temporary chapel of the Grace Reformed Church was laid on Easter day on the site of the new building, on the east side of Tenth street, below Dauphin. The Invocation was delivered by Rev. Charles G. Fisher, Superintendent of the Reformed Church Publication House; the Scriptures were read and prayer offered by Rev. J. I. Good, of the Heidelberg Church, and addresses made by Rev. Mr. Fisher, Rev. J. P. Stein, of West Philadelphia, Rev. Mr. Good, Mr. A. *L. Cobb, Rev. Dr. D. Ernest Klopp, of Trinity* Church, and Rev. J. Samuel Vandersloot, Pastor, who laid the corner-stone.

In the course of his remarks Mr. Vandersloot stated that the congregation was organized about eight months ago as a mission, and that ever since that time the members have worshipped in a small third-story hall at Fifth and Dauphin streets. Grace Church was singularly fortunate, and now numbers about 57 persons, with a Sunday-school of 150 children. He stated that the growth of the congregation demanded more ample quarters, and it was determined to erect a temporary chapel, which, however, could not be occupied until it was entirely paid for.

The Pastor deposited in the corner-stone a Bible, Reformed Church Hymn-Book, Catechism and Almanac, religious papers, a copy of the *Public Ledger* of Saturday, a copy of the *Evening Star*, a *Ledger Almanac* and some current coins.

The lot of ground on which the church is built is 50 by 90 feet. The building will be 32 feet front by 50 in depth, of frame, and with accommodations for 300 persons. The structure will be of a substantial character, handsomely ornamented, and will cost upwards of $2000.—*Ledger.*

ANNUAL MEETINGS OF CLASSES FOR 1882.

The Classes of the Synods of the United States, Potomac, and Pittsburg, take place, as follows:

1. Mercersburg Classis, in Mercersburg, Pa., Wednesday evening, May 10, at 7.30 o'clock.
2. North Carolina Classis, in Mount Zion Church, Rowan county, N. C., Thursday, May 11, at 10 o'clock, A. M.
3. West Susquehanna Classis, in Mifflinburg, Pa., Wednesday evening, May 17, at 7.30 o'clock.
4. Virginia Classis, in Middlebrook, Va., Wednesday evening, May 17, at 7 30 o'clock.
5. East Pennsylvania Classis, in Bath, Pa, Friday evening, May 19, at 7.30 o'clock.
6. Goshenhoppen Classis, in Lower Milford, Pa., Friday afternoon, May 19, at 2 o'clock.
7. Tohickon Classis, in Springtown, Pa., Friday evening, May 19, at 7.30 o'clock.
8. Lehigh Classis, in Blandon, Pa., Friday evening, May 19, at 7.30 o'clock.
9. Allegheny Classis, in Millerstown, Pa., Monday evening, May 24, at 7.30 o'clock.
10. Clarion Classis, in St. Petersburg, Thursday evening, May 25, at 7.30 o'clock.
11. Zion's Classis, in Trinity Reformed Church of York, Pa., Tuesday forenoon, May 30, at 10 o'clock.
12. Lebanon Classis, in Newmanstown, Pa., Wednesday evening, May 31, at 8 o'clock.
13. East Susquehanna Classis, in Wilkesbarre, Pa., Wednesday evening, May 31, at 7.45 o'clock.
14. Maryland Classis, in Middletown, Md., Wednesday evening, May 31, at 7.30 o'clock.
15. Somerset Classis, in Meyersdale, Pa., ——— May —, at 7.30 o'clock.
16. Lancaster Classis, in Columbia, Pa., Thursday evening, June 1, at 7.30 o'clock.
17. Westmoreland Classis, in Pine Run Ref. Church, Westmoreland county, Pa., Thursday evening, June 1, at 7 30 o'clock.
18. St. Paul's Classis, in St. Mark's Church of Zion's charge, Crawford county, Pa., Thursday evening, June 1, at 7.30 o'clock.
19. Philadelphia Classis, in White Marsh, Pa., Friday evening, June 2, at 8 o'clock.
20. San Francisco Classis, in St. John's Ref. Church of San Francisco, Cal., Friday evening, June 2, at 8 o'clock.
21. Portland Oregon Classis, in Oregon city, Oregon, Thursday evening, June 8, at 7.30 o'clock.
22. Gettysburg Classis (for organization), in Gettysburg, Pa., Wednesday evening, June 14, at 8 o'clock.
23. Carlisle Classis (for organization), in Carlisle, Pa., Wednesday evening, June 14, at 8 o'clock.

General News.

HOME.

Hon. Henry P. Ross, judge of the Montgomery County Court, died suddenly last week.

A malignant form of scarlet fever is raging in Boyertown, Bucks county. There were thirteen deaths last week and nine up to yesterday this week.

Mr. John H. Smyth, of North Carolina, has been nominated by the President to succeed Dr. Garnet as Minister-Resident and Consul-General to Liberia. He is a young lawyer, and "one of the blackest men in the world."

The *Moravian*, published at Bethlehem says: During last week several new cases of smallpox developed in our town. Six houses were quarantined and 2 released, leaving 11 in quarantine, at 3 o'clock on Saturday afternoon, April 8th. Seven new cases developed up to the same hour; one person died, a very short time after his case was reported, 3 were released from quarantine, thus leaving 12 cases, of which 5 were varioloid.

The great dry goods firm of A. T. Stewart & Co., of New York, is about to retire from business. The stock of merchandize and mill properties are advertised for sale. Judge Hilton says that the credit of the house is unimpaired and its business profitable, but he needs a rest, and Mr. Libby, the surviving partner of A. T. Stewart, has reached an age when he desires to be relieved from business cares.

Pottsville, Pa., April 11 —A malignant form of scarlet fever has broken out at Cressona. Within a few days one family lost all its children, consisting of four boys, and two of another family, who were in good health yesterday, died this morning. The citizens called a meeting, and to day all the schools were closed. A liberal use of disinfectants has been ordered, and great uneasiness is felt. Physicians seem unable to cope with the disease, since it terminates fatally within twenty-four hours of the appearance of the first symptoms.

Howgate, the defaulter, has escaped from custody in Washington.

Sioux City, Ia., April 14.—Three Mormon missionaries passed through this city last evening on their way to Minnesota. They are part of a contingent of thirty-three missionaries sent out by the conference recently held in Ogden City, Utah. Twenty-two missionaries are going to Europe, to labor in Great Britain, Denmark, Switzerland, and the remainder will go to points in the south and east of the United States. These thirty-three are the advance-guard of about 200 who are to start on a similar mission.

New Iberia, La, April 14.—There was general destruction by the violent storm which came from the northeast on the night of the 12th inst. Houses were torn to pieces, and fences, provisions, forage, furniture and everything previously saved from the floods were destroyed. Great distress prevails. Immediate relief is needed. In Iberia parish at least fifteen hundred persons are left homeless and without means of support or shelter.

The height of the flood above tidewater was nearly seventeen feet. The east side of the Teche, from Loreauville to Pattersonville, one hundred miles in a straight line north and south, is a lake extending from west to east to the high ridges of Bayou Lafonce, fifty miles wide.

FOREIGN.

The Reichstag has been convoked for April 27th.

Berlin, April 15.—Emperor William will start on Tuesday for Wiesbaden, where he will remain one month.

The friends of Dr. Lamson at London are very confident that, considering all the circumstances, a further respite will be granted the prisoner.

Jewish riots have broken out at Balla, in the district of Podolia, Russia. Order was, after some days, restored by the troops, and the ringleaders arrested.

Negotiations are in progress between Mexico and England looking toward the organizing of diplomatic relations. The Mexican Government is favorable thereto.

An Alexandria correspondent says the Circassian officers in the Egyptian army, who conspired to assassinate Arabi Bey, and who are now being tried, will be promoted instead of punished.

The Minister of Worship has confirmed the election of Professor Brendt as Rector of the University of Griefswald, which election the reactionaries maintained was illegal because Prof. Brendt is a Jew.

Brussels, April 15.—A despatch from St. Petersburg to the *Nord*, the Russian organ here, positively denies the report of the appointment of General Ignatieff as Russian Ambassador to France and Prince Lobanoff as Russian Minister of the Interior.

Vienna, April 15. — The *Presse* says: "Trustworthy merchants from Moscow report that eighty workmen who were employed on the Uspanksi Cathedral were arrested on Holy Saturday, in consequence of the discovery of a mine under that edifice, in which it is intended that the ceremony of the coronation of the Czar shall take place."

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is hereby offered for the best four paged Tract on "THE REFORMED CHURCH IN THE UNITED STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. I. Stahr and Elders Christian Gast and Jno. B. Roth, Chas. Denues, Esq., all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name, and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.

March 20, 1882.

SPECIAL NOTICE.

We are now sending out statements of accounts from the Book Department—and trust those receiving them, will *at once* remit the amount of their indebtedness, as we have special claims maturing, to meet which, at an early date, we desire to have funds in hand.

Also those indebted for Periodicals—we ask as a special favor, for the same reason, that they remit without further delay.

We also again ask the patronage of the Church, in our several Departments—hoping to merit the same.

CHAS. G. FISHER, Superintendent
Ref. Church Pub. Board,
April 17, 1882. 907 Arch St., Phila.

FORM FOR BEQUESTS.

In making a bequest to one or more benevolent objects, it is important that a proper form be used; otherwise the intent of the testator may be defeated. Hence the following is suggested:

"I give and bequeath to the 'Theological Seminary of the Reformed Church in the United States,' located at Lancaster, Pa., the sum of———dollars; to 'Franklin and Marshall College,' located at Lancaster, Pa., the sum of———dollars; to the 'Board of Home Missions of the Reformed Church in the United States,' of which Elder W. H. Seibert, of Harrisburg, Pa., is at present Treasurer, the sum of———dollars; to the 'Board of Commissioners for Foreign Missions of the Reformed Church in the United States,' the sum of———dollars; to the Board of Education of the Synod of the Reformed Church in the United States,' of which Rev. Charles G. Fisher is at present Treasurer, the sum of ———dollars; to the 'Board of Education of the Synod of the Potomac,' of which Rev. Wm. M. Deatrick is at present Treasurer, the sum of———dollars; to the 'Board of Beneficiary Education of the Pittsburgh Synod,' of which Rev. Cyrus R. Dieffenbacher is at present Treasurer, the sum of———dollars; to the 'Board of Publication of the Reformed Church in the United States,' located in Philadelphia, Pa., the sum of———dollars; to the 'Society for the Relief of Ministers and their Widows of the Reformed Church in the United States,' the sum of———dollars; to 'Bethany Orphans' Home,' located at Womelsdorf, Pa., the sum of———dollars; and to 'St. Paul's Orphans' Home,' located at Butler, Pa., the sum of———dollars;—the several sums thus bequeathed to be used by the respective associations for the general purposes of their organization.

☞ The parties making bequests can select from these objects, or divide them among them all, as they may prefer. If it be desired that the money should be used in some specific way, the language at the close can be so changed as to express this fact.

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For *five* new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

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Who have opened their baby eyes
In the far-off lands of darkness
Where the shadow of death yet lies.

But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided,
Lest their tiny feet should stray.

Ah, no! It is idol worship
Their stammering lips are taught;
To cruel, false gods only
Are their gifts and offerings brought.

And what can we children offer,
Who live in this Christian land?
Is there no work for the Master,
In reach of each little hand?

O surely a hundred tapers
Which even small fingers can clasp,
May lighten as much of the darkness
As a lamp in a stronger grasp.

And then as the line grows longer,
So many tapers, though small,
May kindle a brighter shining
Than a lamp would, after all.

Small hands may gather rich treasures,
And even infant lips can pray;
Employ, then, the little fingers—
Let the children learn the way.

So the lights shall be quicker kindled,
And darkness the sooner shall flee;
Many "little ones" learn of the Saviour
Both here and "far over the sea."

—*Mission Dayspring.*

LITTLE FRENCH SHEPHERDESS.

Aimee Duguet was an orphan; she lived in a small village in Normandy, not very far from the coast. Unlike the rest of the villagers, she was a Protestant, for her parents had been converted to the Protestant faith some years before their death, and had brought her up in their new religion.

Aimee had no relatives who could keep and take care of her; so, child though she was, she had to support herself, and she soon found employment as shepherdess to a farmer during the summer months.

During the warm weather the sheep were out all night, and it was Aimee's duty to see that they did not stray; but they knew her voice, and generally she had no trouble with them, especially as she had a true friend and helper in her dog Beau, who took as good care of the flock as she could herself.

In the ourskirts of the village stood a fine chateau, or mansion belonging to a wealthy family, with whom Aimee's mother had lived as servant before her marriage. Their name was Grandpre; and it was reported that, contrary to French customs usually, they kept a large amount of silver and other valuables in the house. Aimee, after her mother's death, had called at the chateau to see if she could obtain employment there, but Madame Grandpre would do nothing for her, because she had been brought up in the Protestant faith.

"A heretic is worse than a heathen," said she; and thus the poor orphan was dismissed, to earn her living elsewhere.

Well, late in the summer of the year that our little story begins, there had been great excitement in the neighborhood on account of a robbery. Burglars had entered one night the well-known house of the Grandpre, and had carried off plate and jewels of great value.

Of course, all was done that could be done to get back the stolen goods and to arrest the thieves, but so far nothing had been found out. Only some suspicion had fallen upon a band of gipsies, who had been lurking about not far off, and whose looks were certainly very much against them.

One night, after a long day's work in tending the sheep, Aimee had gathered the timid creatures into a little, natural enclosure made by rocks grouped together, and in the entrance to this place she and Beau lay down to sleep. Before the daylight had gone, the child had pulled out her little Bible, and had read about the Good Shepherd and his flock, and her heart had gone out in prayer to the Saviour whom she had learned to love, and at whose feet in heaven her parents were already casting their bright crowns. God seemed to be very near Aimee as she lay down there in the solitude. The stars were like His kind eyes watching over her; and with this thought she fell asleep.

She was aroused, in the dead of the night, by a low suppressed growl from Beau. Laying her hand over his mouth, she sat up and listened, and a murmur of voices met her ear. She rose and peeped between the rough rocks that formed the enclosure. Judge of her surprise when she saw, at the foot of the bank beneath her, a group of wild dark people—the gipsies who had been haunting the neighborhood. They had a light, which shed a glow upon their faces. But it was not at their faces that Aimee looked, after the first moment of surprise was past. In the centre of the group was a large bundle, and this, partly open, showed to Aimee's startled gaze a blaze of bright things—silver and gold, flashing in the flickering light. The people were quarreling over their ill-gotten gains, and Aimee felt sure that these were the treasures that had been stolen from the chateau. She knew that to utter a sound was to bring upon herself severe injury, perhaps death, and to do away with every chance of getting back the property for its owners. So with a silent prayer for strength and wisdom, she kept perfectly still, with one hand on the dog's muzzle and the other grasping the rock to steady herself. The dispute among the gipsies at last came to an end, without dividing their prize, the oldest in the band gathered up the corners of the cloth in which the things were wrapped, while two younger men began to dig a hole a few yards away, in a place shadowed by overhanging rocks. Into this the bundle was carefully placed and then the earth was quickly filled in upon it, and some weeds and tufts of grass were skilfully replaced.

When all was safe as they thought, the gipsies got up, and stole away back to their camp, wherever it was; and Aimee sank down inside the enclosure, worn out with fear and excitement. A bleat from one of the sheep, a bark from the dog, would have betrayed her at any moment during the long half-hour through which she had waited and watched; but God's hand had kept the creatures dumb, even as it had closed the mouths of the lions in the den, when Daniel, His servant, was there.

After a few moments Aimee made up her mind what she would do. Telling Beau to remain and mind the sheep, she glided out of the enclosure, and crept softly to the place where the treasure lay hidden. With her little hands and stick she scraped away the earth, and came at last upon the buried cloth and its contents. She tied the four corners of the wrapper securely together with a piece of ribbon from her hair, then throwing the bundle over her shoulder, she sped away to the high road, and along it, to the chateau of Grandpre. How often during her journey, she stopped and listened to hear if she were followed! How often the bushes looked like men standing by the roadside, ready to catch her; but praying earnestly for protection, she passed safely along, and came at last to the gates of the chateau. Aimee trembled as the great bell clanged under her hand, and her heart beat quickly during the few moments that passed before the porter appeared. He was an old servant of the family, and to him Aimee told her story.

"Thou art in truth a brave child," said he, laying his hand on her head. "Come in, and see my master and mistress, who will, methinks, do more than thank thee for thy service."

So Aimee was ushered into the grand hall, and there she told her story again to the owners of the mansion.

"Did you say your name was Aimee Duguet?" asked Madame Grandpre, after the child had related her adventure.

"Yes, Madame," replied Aimee.

"And was it your mother who was our servant before she married?"

"Yes, madame," again answered Aimee.

"And I called this child a heretic and worse than a heathen," said the lady to herself. "If all Protestants are like this one, the world may be full of them, and come to no harm." Then she turned once more to Aimee, and said, "We cannot now thank you as we would, dear child, for the great service you have rendered us; but come to-morrow, and we shall tell you what we shall do for you."

Aimee went to the chateau accordingly, next day, and was told that she was to be sent to a Protestant school, until her education was completed, and that then she was to choose what calling she would follow.

Aimee's after life does not really belong to our story, but if any of our little friends have been interested enough to wish to know what employment she chose when she grew up, we may add, that after a course of diligent study, she became at last a teacher herself in a large Protestant school, where to eager little listeners she often told the story of her adventure, never forgetting to enforce the lesson to be drawn from it, of God's loving care over His praying people; and of the importance of early becoming lambs of Christ's flock, safe thus for time and for eternity.—*Child's Companion.*

WOMEN'S NAMES.

Annabella is not Annabella, or Fair Ann, but the feminine of Hannibal, meaning gift (or grace) of Bel. Arabella is not Ara-bella, or beautiful altar, but Orabilia, a praying woman. Maurice has nothing to do with Mauritius, or a Moor, but comes from Amalric—*himmel reich*—the kingdom of heaven. Ellen is the feminine of Alain, Alan, or Allan, and has no possible connection with Helen, which comes from a different language, and is older by about a thousand years at least. Amy is not from *aimée*, but from *amie*. Avice, or Avis, does not exactly mean advice, but comes from Ædwise—happy wisdom. Eliza has no connection with Elizabeth. It is the sister of Louisa, and both are the daughters of Heloise, which is Hele-wise, hidden wisdom. There is, indeed, another form of Louisa, or rather Louise, which is the feminine of Louis, but this was scarcely heard of before the sixteenth century. The older Heloise form of the name, Alosisa, Aloisia, or Aloysia, was adopted into mediæval English as Alesia—a name which our old geneaologists always confuse with Alice. Emily and Amelia are not different forms of one name. Emily is from Æmylia, the name of Etruscan gens. Amelia comes from the Gothic *amala*—heavenly. Reginald is not derived from Regina, and has nothing to do with a Queen. It is a Rein-alt—exalted purity. Alice, Adelais, Adelaide, Alisa, Alix, Adeline, are all forms of one name the root of which is *adel*—noble.—*Christian at Work.*

THE SUNDAY STONE.

There is a wonderful stone in a coal-mime in England, called the "Sunday Stone," and this is the way it gets its name: There is limestone in the mine, and the water that is always trickling down carries with it this limestone, and all along the bottom of the pit it is continually making a layer of white, which, little by little, hardens into stone. But when the miners are at work and the coal dust is flying about, it mixes with the limestone, and a black layer is formed. Day and night are clearly shown by the black and white layers, and Sunday is marked by a white layer three times the usual width, so that when a section is dug through at the bottom of the mine, the days of the week can be traced, and the "Sunday Stone" is plainly seen.

HOW GREENBACKS ARE MADE.

None of the public institutions of the Capitol has the fascination of the Bureau of Printing and Engraving. It is here where greenbacks—the prettiest and the finest money in the world—are made. When you enter the Bureau you are politely bowed to a sitting room, where you register your name and occupation, if you have any. In a few minutes a guide comes and calls: "This way, please." Every morning a heavy box of a vehicle, looking like a huge iron safe on wheels, trundles from the Treasury over to the Bureau, bringing the paper destined to return as money. Every one of these myriad sheets is counted at the Treasury and charged to the Bureau. Every one must be returned in perfect money, or even if spoiled by some unlucky accident. The careful account thus begun continues through the many handlings of that precious paper, guarding every avenue of fraud, making every human being who touches it honest as the conductor's bell-punch is honest, because it is impossible to be otherwise.

In a room on the first floor are the engravers, about a score of them bending under mellow, milk white shades, patiently putting features, expression, grace, and language into the resisting steel. On the walls hang some rare specimens of their cunning. A finished money plate is a work of art, and would cost about $1,500. The government pays skilled engravers so well that counterfeiting loses much of its charm. The great vaults in this room hold the plates, and there they rest every night. The locks are set so that they cannot be opened until seven o'clock every morning, and then only by the presence and aid of three officials, each with a different key.

Up stairs we see the plates in use on a hundred engravers' presses. The men run the presses while the girls lay the paper in place, and take it away with the clear impression on it, as it smokes from the heat necessary in the process. The pressmen are paid by the piece, and some of them acquire a wonderful dexterity. They are required to pay the girl $1.25 a day out of their wages, but I saw one who had $5.50 left for himself on an average day's work. Every turn of the lever on the press registers, and at the day's close each pressman has to account for every sheet he has handled.

The money is printed from bills on the sheet. After being numbered and receiving the seal it goes to another room, where it is counted again and placed in a drying machine, very much like a patent peach dryer. When thoroughly dry the sheets of four bills each are put under a pressure of six or eight tons, and this gives a new bill its independent stiffness, so that it wants to get right out of your pocket. The bills are then severed and done up in packages of one thousand each. These are carried to a room where the final count takes place.

All the best counters are women. Most of them are paid by the number, and some of them have fingers of wonderful limberness. One woman is pointed out to everybody. She has a national reputation. She can count a thousand bills in six minutes, the fastest time on record, and in all the millions she has counted has never made a mistake. When the money is finally counted it goes to the vaults and thence to the treasury.—*Atlanta Constitution.*

KALEIDOSCOPES.

Probably most of the children have looked through one of these beautiful instruments, and enjoyed seing the bits of bright glass at the end of the tube shift about in a variety of forms. They have usually been sold as toys, but now architects and carpet designers are beginning to buy them to get designs for their work. But the greatest use made of them is by the men who manufacture round, stained glass windows. The kaleidoscope furnishes more beautiful patterns than the men can arrange themselves.

TEN TRUE FRIENDS.

Ten true friends you have
Who, five in a row,
Upon either side of you
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed;

They wake up your dolly
And put on her clothes,
And trundle her carriage
Wherever she goes;

They buckle your skate-straps;
And haul at your sled;
Are in summer quite white
And in winter quite red.

And, these ten tiny fellows,
They serve you with ease;
And they ask nothing from you,
But work hard to please.

Now, with ten willing servants
So trusty and true,
Pray who would be lazy
Or idle, would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

—*Congregationalist.*

KISSES ON INTEREST.

A father, talking to his careless daughter, said: I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years. Of course she is not so pretty and kissable as you are, but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders will break her down. Those rough hard hands that have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be for ever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late.—*Anon.*

HARD TO PLEASE

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads alike, whether it rains or shines. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighbor, compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.—*Selected.*

A LITTLE GIRL'S WORDS.

A mother with her three children was clinging to the wreck of the steamship "Bohemia," when she became exhausted and cried to them that she must let go and be drowned.

Her little girl said: "Hold on a little longer, mother; don't let go yet. Jesus walked on the water and saved *Peter*, and perhaps He will save us." The words so encouraged the poor mother that she held on a few moments more, when a boat reached them, and they were all carried safe to shore.—*Sunday.*

Pleasantries.

Mr. Threefingers, of Washington, D. C., gathered courage, the other day, to say to Mrs. Threefingers, "Wife, I must have that night-key now. This isn't a Hayes administration."

At a high school examination, the teacher asked the son of an old ice-dealer how many ounces there were in a pound. And the boy said it depended on the extent of the crop, the length of the summer, and the heat of the weather, varying from 5½ to 11¾, but never reaching as high as 16.

A London paper says: "A lady was singing, last week, at a charity concert, and the audience insisted upon hearing her song a second time. Her daughter, a little child, was present, and on being asked afterwards how her mamma had sung, replied, "Very badly, for they made her do it all over again."

There is a wealthy brewer in Montreal who built a church and inscribed on it, "This church was erected by Thomas Molson, at his sole expense. Hebrews xx." Some of the McGill College wags got a ladder one night and altered the inscription so as to make it read, "This church was erected by Thomas Molson, at his soul's expense. He brews XX."—*N. Y. Post.*

May be a man feels proud, and flattered, when he sees a pretty girl trying to raise a window on a railway car, and he jumps up and gets in ahead of the other boys, and says: "Allow me?" oh, so courteously. And she says: "Oh, if you please, I would be so glad," and the other male passengers turn green with envy, and he tackles the window in a knowing way with one hand, if peradventure he may toss it airily with a simple turn of the wrist; but it kind of holds on, and people laugh, and irreverent young men in remote seats grunt and groan every time he lifts, and cry out: "Now, then, all together!" and, the pretty young lady, vexed at having been made so conspicuous, says, in her iciest manner: "Oh, never mind; thank you! It doesn't make any difference," and then calmly goes away and sits down in another seat.

Religious Intelligence.

At Home.

Evangelist Harrison's conversions in Cincinnati are estimated at eleven hundred, with a good many inquirers yet to be heard from.

A convention is to be held at Round Lake, N. Y., in the interest of the promotion of holiness. All people of any denomination, who want to be holier than they are, may freely attend.

The Rev. J. W. Sanborn and the Rev. Joseph Turkey ("Spliced Arrow") are completing a translation of a hymn-book and the Book of Psalms into the Seneca language for the use of the Cattaraugus Indians.

The General Assembly of the Presbyterian Church in the United States of America, will meet on Thursday, May 18, 1882, at 11 o'clock, A. M., in the First Presbyterian Church of Springfield, Ill., and be opened with a sermon, by the Rev. Henry Darling, D.D, LL D., the Moderator of the last Assembly.

The Senior Bishop of the Protestant Episcopal Church, Bishop Smith, is the twenty-seventh of the American Bishops, and Bishop Paddock the one hundred and twenty-seventh. Bishop Smith is therefore the senior of a hundred colleagues. He was consecrated on the 31st of October, 1832, and has therefore en ered upon the fiftieth year of his episcopate.

Dr. Darling, the new president of Hamilton College, says that the reports to the General Assembly of the Presbyterians showed, for 1881, 678 communicants fewer than in 1880, and a net gain to the ministry, by ordination, of only 36. Of the 427 Presbyterian students, but 50 were candidates for ordination. In speaking of the remedy for such a state of things he says: If it is due to the want of a ritual, as some allege, "well, let us have it; there is nothing in Presbyterianism that is not ritualistic. John Calvin had a ritual. Presbyterianism is not anti-liturgical."

The Moravian Church at Bethlehem has been made the recipient of a magnificent gift. For nearly forty years Mr. William G. Molin, of the Pennsylvania Hospital, Philadelphia, has been gradually gathering works relating to this Church, until he has accumulated a library of about twelve hundred volumes. This entire collection he has now, by deed of gift, made over to the Moravian Church, constituting its Provincial Board the owners in law. It is the most complete and valuable library of this kind in this country, and the only foreign library of Moravian literature that surpasses it is the one in the archives of the Church at Hernout, in Saxony. By far the most valuable part of it consists of antiquarian works, which relate to the history of Bohemia and Moravia, of John Huss and the Hussites and of the Bohemian and Moravian brethren. In the deed of gift Mr. Molin has named three directors, who are to have charge of the library, namely: Bishop Edmund De Schweinitz, Professor Edwin G. Klose, of the Theological Seminary, and Mr. Robert Rau, of the Board of Trustees of the Moravian Church at Bethlehem.

Abroad.

Dr. Nathan Brown is revising his translation of the New Testament into Japanese. He will shortly begin to translate the Old Testament into the same language.

Dr. John Muir, the Sanskrit scholar and a disciple in Scotland of Kuenen's Holland school of Biblical criticism, is dead. He was the founder of the lectures on the "Science of Religion" in Edinburgh University.

In commemoration of the 500th anniversary of Wycliff's death, which will be in the year 1884, a Wycliff Society is in course of formation to secure the publication of the great reformer's Latin works, with English translations.

Archdeacon Hunter, who labored for twenty-three years among the roving Indian tribes and the scanty English population engaged in the factories of the Hudson Bay Company, in Rupert's Land, recently died at the age of sixty-four. He translated the Gospel of St. Mark into the Cree language.

On a recent Sunday there was a public disturbance in Exeter, England, when a detachment of the Salvation Army undertook to march through the town in procession. The Mayor had previously issued a notice forbidding the procession, on the basis of sworn statements that such a demonstration would lead to a breach of the peace. The army was pelted with stones and mud by a rabble. The police broke the procession up and arrested the captain.

Economy in church building is warmly urged in England, and it is to be hoped it may become a fashion in the Church. Most of the heavy debts of our parishes, which cripple their energies and drive people away from them, are incurred by extravagant outlay in church building. The Church of to-day is no whit purer than was the Church of Pentecost, and it needed

> No "storied windows richly dight
> Casting a dim religious light,"

but was content to worship in an upper room.

1882. 1882.

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, April 17.

FLOUR.—We quote the whole range of prices as follows: Supers at $3.50@4.50; winter extras at $5@5.50; Pennsylvania family at $6.20@6.50, chiefly $6.25@$6.37; Ohio and Indiana do. at $6.75@7.25; some fancy brands at $7.35@7.50; St. Louis and Southern Illinois do. at $7@7.50; Minnesota bakers' extras at $.7@7.62, chiefly at $7.25@$7.50, and winter and spring patents at $8@8.50, as to quality, chiefly at $8@8.50 Rye Flour was firmer, with sales of 100 barrels Pennsylvania at $4.75.

WHEAT.—Sales of 500 bushels rejected at $1.43; 500 bushels long berry amber at $1.50; 5000 bus. No. 2 red April in elevator at $1 46½; and 5000 bus. do. do. at $1.47½, the closing price, with $1.45⅝ bid and $1,46¼ asked for May; 10,000 bushels June early at $1.41, closing at $1.42 bid and $1.42½ asked; 5000 bushels July at $1.25⅝, and 35,000 bushels do. at $1.26, the closing rate bid, with $1.26⅜ asked.

CORN.—Sales of 5300 bushels Delaware yellow, afloat, at 90c.; 500 bushels do. track at 91c.; 3500 bushels sail yellow in Twentieth street elevator and on Richmond track at 91@91½c.; 500 bushels sail mixed Richmond track at 90½c., with 90c. bid and 91c. asked for car lots sail mixed in elevator; 86⅝c. bid and 90c. asked for April; sales of 40,000 bus. May at 86@86½c., closing at 86½c. asked; 85½c. bid and 85⅝c., asked for June, and 85⅝c. bid early, but 85½c. best bid at close, with 85½c. asked at both boards for July.

OATS.—Sales of 3000 bushels No. 3 white at 66@68c., closing at 65c. asked; 3000 bushels No. 2 white, to arrive next week at 63½c. afloat.; 1000 bushels No. 2 white early at 66c.; 1000 bushels do. later at 65½c.; 3000 bushels do. at close of noon, and 5000 bushels June at 57½c.; with 52½c. bid early and 64½c. asked April, but closing at 61c. bid and 64c. asked; 59c. bid early and 66c. asked for May, but closing at 58@61c. bid and asked and 55c. bid and 58c. asked for July.

RYE was scarce and wanted at 89c. for Pennsylvania.

GROCERIES.—Coffee was quiet and steady, with sales of 225 bags Rio at 8⅞@11¼c.; 50 bags of Laguayra at 10½@11c.; 75 bags Caraccas 13@13½c.; and 175 bags Java at 16@25c., as to quality. Raw Sugars were quiet but firmly held at 7½@7⅝c. for fair to good refining muscovadoes. Refined Sugars were quiet but firm at 10⅜c. for cut loaf and crushed; 10⅛c. for powdered; 10⅛c. for granulated; 10c. for mould A, and 9⅞c. for standard A. Molasses was strong at the late advance, with sales of 555 hogsheads and 60 tierces Matanzas (spot) at 41c. for 50-test.

PROVISIONS.—We quote Mess Pork at $19@19.50; salt shoulders, 7½@7⅝c.; do. smoked 8½c.; pickled shoulders, 8½c.; do. smoked, 9½@9¾c.; pickled bellies, 10½c.; loose butchers' Lard, 11c.; prime steam do. $11.75; city kettle do. 11¾@12c. Beef Hams, $22@24; smoked Beef, 15@16c.; sweet-pickled Hams, 11¾@12½c.; smoked do., 12½@13½c.; extra India Mess Beef, $26; city family do., $15, and packet do. $13.50 f. o. b.

POULTRY.—Live chickens were in moderate supply and steady at 13@14c., as to quality.

BUTTER.—We quote Penna. creamery extras at 37c., jobbing selections higher; Western do. do. 35c.; do. good to prime, 31@33c.; do. imitation, 30@32c.; Bradford and York State tubs, fresh, extras, 31@33c.; do. good at 29@30c.; Western extras, fresh, 30@31c.; do. good to prime, 26@28c.; factory, choice, 28c.; do. good to prime, 23@27c.; common and medium shipping grades, 9@11c.; grease, 3@6c.; prints, fancy, 40@42c.; do. firsts, 33@35c.; do. seconds, 28@32c.

EGGS.—Fresh Western sold in lines at 17c. and in a jobbing way brought a fraction more, while Pennsylvania, New Jersey, and Delaware were taken by wholesale buyers at 18c., though transactions were mostly small, as very few round lots were on the market.

CHEESE.—We quote York State full cream choice at 13½c.; do. fair to prime at 12@13c.; Ohio flat, fine, 12½@12½c.; do., fair to prime 11½@12c.; Pennsylvania creamery half-skims, 7@8c.; and skims, from 5@6c. for best down to 1@2c. for inferior.

PETROLEUM.—The market was quiet but firm at 7½c., for refined in barrels and 11c., for do. in cases.

HAY AND STRAW.—We quote No. 1 Western and York State Hay at $18@19; fair to good do, $16@17. Rye Strawwas firm at $15@16, the latter without wood.

SEEDS.—Clover was dull but steady, with sales of 50 bags fair Pennsylvania at 7c., and small lots choice Western at 8c. Timothy was steady at $2.60@2.75 as to quality. Flax was scarce and firm at $1.46 for pure.

FEED.—Sales of 2 cars choice spring Bran at $26; 2 cars winter do. to arrive at $26; 1 car good do. do. spot, at $26.50; 1 car choice, coarse, do. do., at $27; 1 car red middlings, spot, at $28, and 1 car white do. to arrive at $28.50.

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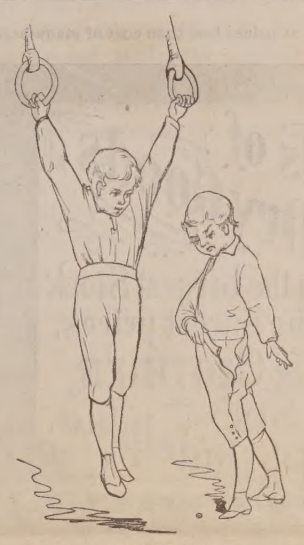

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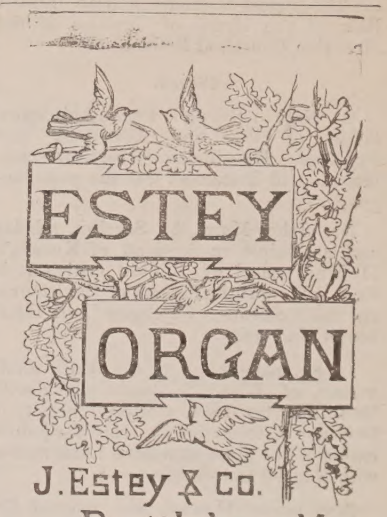

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